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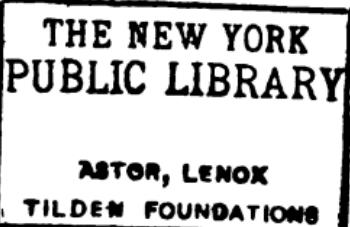
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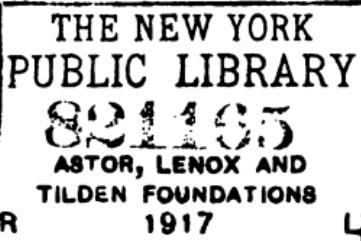
SOME FRUITS *of* ***Solitude***



*William
Penn ~*

**H.M. Caldwell Co.
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c 1903
LSP



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Introduction

THIS little “Enchiridion,” as its author called it, this compendium of cheerful rules for the conduct of life, has become so completely forgotten that London was scoured for a long time in vain before a copy could be found on which to base the present essay. Yet it was once, and for a long time continued to be, among the most popular of books. During the eighteenth century, it was seldom out of print, and abundant editions of it in the British Museum testify to the solace which its fortifying maxims supplied to generation after generation of

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men and women. Oddly enough, it was in the year when its century of existence was rounded off—in 1793—that its latest regular reissue occurred, but even in the nineteenth century it was printed several times. Now, however, the poppy seemed to be finally scattered over its pages, and “Some Fruits of Solitude” to have been gathered to the storehouse of oblivion, when an enchanter has come, and wakened the delicate dead thing into life.

The publication of Robert Louis Stevenson’s “Letters” has revealed the fact that he was a warm admirer of the “Fruits of Solitude.” He met with the little book at a critical moment of his own career, in December, 1879, while he was wandering discon-

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solately in the streets of San Francisco, convalescent after a very dangerous illness, yet “still somewhat of a mossy ruin,” and doubtful in what spirit to face the world again. To the exile, with his hopes reëxcited, his spirits grown buoyant, his moral fibres tightened by hardship and fear, the small book of Penn’s maxims came with what seemed a direct message from heaven. Stevenson was singularly moved by the “Fruits of Solitude,” which he picked up ignorantly on the stall of a San Francisco *bouquiniste*, and the depth of his emotion was proved by its durability. Two years afterwards he gave that particular copy of the book to Mr. Horatio F. Brown, with these words :—

“If ever in all my ‘human conduct’

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I have done a better thing to a fellow creature than handing on you this sweet, dignified, and wholesome book, I know I shall hear of on the last day. To write a book like this were impossible; at least one can't hand it on, with a wrench, one to another. My wife cries out and my own heart misgives me, but still — here it is

And in a later letter to the same friend : —

“ I hope, if you get thus far, you will know what an invaluable present I have made you. Even the cover was dear to me, printed in the colors that Penn established, and carried my pocket all about the San Francisco streets, read in street-cars and ferry-boats, when I was sick unto death, and found in all times and places a peaceful

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and sweet companion. But I hope, when you shall have reached this note, my gift will not have been in vain; for while, just now, we are so busy and intelligent, there is not the man living—no, nor recently dead—that could put, with so lovely a spirit, so much honest, kind wisdom into words."

Stevenson had intended to make this book and its author the subject of one of his critical essays. In February, 1880, he was preparing to begin it. But the sickness unto death, of which he speaks in the letter above quoted, turned his thoughts in other directions. In April of the same year, he is still "waiting for Penn," but the great changes in his fortune and duty, of which we know, immediately intervened, and carried him off to other

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latitudes and other work. He never found the opportunity to discourse to us about the book which he loved so much. But it has left an indelible stamp on the tenor of his moral writings. The philosophy of R. L. S., as revealed to us from 1879 onwards, is tinctured through and through with the honest, shrewd, and genial maxims of Penn. Courage and common-sense, a determination to win an honourable discharge in the bankrupt business of human life, a cheerfulness in facing responsibility, — these were qualities which Stevenson possessed already, but in which he was marvellously strengthened by commerce with “Some Fruits of Solitude.” So the little Quakerish volume has a double claim upon us, — for itself, so clean and sensible and

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manly a treatise, and for its illustrious student and “sedulous ape,” our admirable R. L. S.

That “Some Fruits of Solitude” was written by William Penn has never, so far as I know, been doubted, and there seems no reason to question the fact. As, however, the bibliographical authorities attribute the little book to Penn as confidently as though he had publicly owned it, it seems fair to say that there is little or no external evidence of his authorship. The first edition, which was licensed on the 24th of May, 1693, is anonymous, and so are all the subsequent reprints until quite modern times. It was not until 1718, and after the first part had been many times reissued, that the “More Fruits of Solitude,” which has ever

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since been treated as a continuation by the same hand, made its earliest appearance. But it would almost seem as though there were evidence as to Penn's authorship of this latter, which did not exist as to the former, since the editor of Penn's "Select Works," in 1771, says that the title "More Fruits" shows that there was "a former work of the same nature." It does so, of course; but how came the editor of 1771 to make so strange a remark, if he had the double work before him? Finally, there was printed as lately as 1875 the following maxim, said to have been discovered written on a plain half-sheet of paper:—

"He is a wise and a good man, too,
that knows his original and end; and

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answers it by a life that is adequate and corresponds therewith. There is no creature fallen so much below this as man; and that will augment his trouble in the day of account,—for he is an accountable creature. I pray God his Maker to awaken him to a just consideration thereof, that he may find forgiveness of God, his Maker and Judge.

W.M. PENN.”

This is exactly in the manner of “More Fruits,” for which it is difficult to believe that it was not written, and may be taken as an important evidence of the authorship of that book. In 1726 was published a work of Penn’s, called “Fruits of a Father’s Love,” which had a certain likeness in subject to the little volumes here re-

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printed ; this was described as “The advice of William Penn to his children, relating to their civil and religious conduct.” It was often reprinted, and from 1790 onwards usually appears bound up with the “Fruits of Solitude.” There is even another treatise, bearing the same title, “Fruits of a Father’s Love,” and opening with the words, “My dear Wife and Children,” whereas that first published in 1726 begins “My dear Children.” These works and their tangled bibliography need not, however, detain us, for they are totally distinct from the subject of the present reprint. There are several French translations of the latter, but they throw no light on the question of authorship.

It is, finally, to be remarked that

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very considerable differences exist between the text as printed in 1693 and onwards, and that substituted in 1718. The earliest editions are full of positive blunders and misprints, and contain substantially less matter than what is now the standard text. The fact that the latter appears in the year when “More Fruits” was first given to the public, leads us to suppose that both were printed in 1718 from a revised MS. of the author’s. In the present reprint it is the text of 1718, not of 1693, which is given.

If we turn to the book itself, we find not very much which can aid us in conjecturing the exact date of its composition. It must have been written between 1665, before which date Penn cannot have seen the “Ré-

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flexions et Maximes," and 1693, when the volume was licensed. The author blesses God for his retirement. He has been forcibly withdrawn from the world, and never had so much leisure in all his life before. He reviews his career and admits that he has been lavish of his time. He does not consider that he has "been the worst or the idlest man in the world, nor is he the oldest." William Penn, born on the 14th of October, 1644, was still in his forty-ninth year when "Some Fruits of Solitude" was licensed. He had enjoyed a large number of forced opportunities of retirement; he had languished in quite a number of celebrated gaols. An enumeration of these opportunities may be worth giving. Penn went to prison for a

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few days in 1667, for publicly professing himself a Quaker. For publishing his attack on the Athanasian Creed, — “A Sandy Foundation shaken,” — he was committed to the Tower from December, 1668, to July, 1669. There he wrote not only his celebrated arraignment of “hat-honour” in the shape of the once popular treatise, called “No Cross, No Crown,” but three other controversial pamphlets. There was neither time nor temper on that occasion for optimistic maxims upon the conduct of life. In September, 1670, Penn was committed to Newgate “for speaking in Gracechurch Street,” as a friendly jury persisted in putting it, but he was released a few days later. Finally, in February, 1671, he was arrested while

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addressing a Quakers' meeting in Wheeler Street, and was thrown into prison again, this time for six months. Here was an opportunity for writing maxims, and yet I do not believe that the tempestuous young man, who was only twenty-seven still, was ripe enough to form such grave and serene reflections as fill the "Fruits of Solitude."

During the reign of James II., as every one knows, William Penn enjoyed an extreme, and it must be admitted a somewhat equivocal popularity at court. The king allowed no interference with the foibles of his eccentric Quaker friend, and he confirmed him in the vast and vague seigneury of Pennsylvania. Penn indulged in no enforced retirement during the reign of James II. But when

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the Stuart fell, and particularly later, after the Battle of Beechey Head, the exiled king's close friend was not unnaturally suspected of holding correspondence with him, and it became discreet for Penn to disappear for a while. There was a warrant out against him, and he was almost captured as he returned (January 16, 1690) from George Fox's funeral; but he escaped, and for several months he continued in hiding. Nor was he perfectly reinstated until after his appearance before William III. in Council in the autumn of 1693. Here, then, as I believe, we have the approximate date of these little treatises, written, not in the agitated vicissitudes of Penn's fiery youth, but in his advanced middle life; not in prison, but

in the Sussex homestead to which he noiselessly withdrew after the apparition of the French Fleet in the Channel in 1690.

The form of “Some Fruits of Solitude” is wholly due to the influence of La Rochefoucauld’s famous compendium of sentences, the vogue of which was at its height in England when Penn wrote. Even the title of Penn’s work closely imitates that of his French model, since what are “Réflexions ou Sentences et Maximes Morales” in La Rochefoucauld become “Reflections and Maxims relating to Conduct” in his English follower. The movement in France towards the production of short, bright sentences, each containing one idea, and each individually effective in its keenness and conciseness, ha-

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reached a climax soon after the English Restoration. There had grown up in France a feeling that the phrase must be reduced to simplicity of shape, must be relieved of its parenthetical flaps and appendages, and must produce a sharp and precise effect. Madame de Sablé and Jacques Esprit had laid down the form of the maxim, but it needed genius, it needed the extraordinary art and wit of the great Duke of La Rochefoucauld, to bring the new conception to the birth in a perfectly finished and current shape. His "Maximes," after having been pirated at Amsterdam in 1664, found their proper issue in Paris in 1665, and they became at once the model of all sententious and oracular aphorisms.

It was in England that La Roche-

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foucauld's influence was more instantly felt than anywhere else out of France. The "Maximes" contributed greatly to the formation of an improved English taste, and to a final breaking up of the lumbering construction of the national prose, with its coiled, interminable sentences. In 1670, too, came, in France, the "Pensées" of Pascal, in 1687 the "Caractères" of La Bruyère; here in London people of quality and temperament might converse with the epigrammatic Saint Evremond. All these influences were more or less fairly at work on William Penn, when he wrote "The Fruits of Solitude." But, if we are right in supposing that this took place in the early years of the reign of William III., it is curious to note that at the

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very same time a scholar of La Rochefoucauld still closer than Penn was writing Maxims; this was Halifax, whose "Thoughts and Reflections," though not printed until 1750, were certainly composed between 1690 and 1695. But Penn is as far removed from Halifax as Halifax from their common model. La Rochefoucauld is the very living spirit of negative and sarcastic wit. In his lapidary art malignity is the polishing powder which completes the work. In that of Halifax common sense reigns supreme, the trimming skill of the perfect man of the world, without illusion, without malice. But in that of Penn all is absolute rose-colour, and we may be allowed to fear that La Rochefoucauld would have hastened to repudiate a

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disciple who had learned so little of the hollowness and bitterness of life.

For life was not bitter to Penn. He combats the cynical attitude throughout. His heart is on his sleeve; he will take you aside, although he sees you for the first time, and tell you everything. Nothing is more amusing than Penn's rooted dislike to *reserve*; "they are next to unnatural," he says, "that are not communicable." Nor has he any foible for political prudence; he had we must presume, a limited sympathy with Halifax. "Men must be saved in this world by their want of faith" says the cautious Trimmer; but Pe hotly replies, "A cunning man is kind of lurcher in politics." On whole, in these as in his other u ances, we see Penn revealed as a

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of no great subtlety or *finesse d'esprit*, but as an honest and shrewd observer of life, Quakerish, utilitarian, optimistic. He does not often rise so high as in the section called "Union of Friends" (which I suspect went home with peculiar force to R. L. S.), but he seldom sinks. The reader, if he finds his attention flagging in "Some Fruits," must push on to "More Fruits," which, in my opinion, are sounder, juicier, and grown against a sunnier wall of experience than their forerunners. But all are delicate, and the little basket which holds them will be found, as Stevenson said, "in all times and places a peaceful and sweet companion."

EDMUND GOSSE.

Some Fruits of Solitude

IN

Reflections and Maxims

IGNORANCE

1. It is admirable to consider how many *Millions* of People come into, and go out of the World, *Ignorant of themselves*, and of the World they have lived in.

2. If one went to see *Windsor-Castle*, or *Hampton-Court*, it would be strange not to observe and remember the Situation, the Building, the Gar-

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dens, Fountains, &c. that make up the Beauty and Pleasure of such a Seat? And yet few People know *themselves*; No, not their *own Bodies*, the *Houses* of their Minds, the *most curious Structure* of the World; a *living walking Tabernacle*: Nor the *World* of which it was made, and out of which it is fed; which would be so much our Benefit, as well as our Pleasure, to know. We cannot doubt of this when we are told, that the *Invisible Things of God are brought to light by the Things that are seen*; and consequently we read our Duty in them as often as we look upon them, to him that is the Great and Wise Author of them, if we look as we should do.

3. The *World* is certainly a great and stately *Volume* of natural Things;

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and may be not improperly styled the *Hieroglyphicks* of a better: But, alas! how very few Leaves of it do we seriously turn over! This ought to be the *Subject* of the Education of our *Youth*, who, at Twenty, when they should be fit for Business, know little or nothing of it.

EDUCATION

4. We are in Pain to make them Scholars, but not *Men!* To talk, rather than to know, which is true *Canting*.

5. The first Thing obvious to Children is what is *sensible*; and that we make no Part of their Rudiments.

6. We press their Memory too soon, and puzzle, strain and load them with

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Words and Rules ; to know *Gram-*
and *Rhetorick*, and a strange Ton
or two, that it is ten to one may ne
be useful to them ; Leaving tl
natural *Genius* to *Mechanical*
Physical, or natural Knowledge
cultivated and neglected ; which wc
be of exceeding Use and Pleasure
them through the whole Course
their Life.

7. To be sure, Languages are
to be despised or neglected.
Things are still to be preferred.

8. Children had rather be mak
of *Tools* and *Instruments* of Pl
Shaping, *Drawing*, *Framing*,
Building, &c. than getting some R
of Propriety of Speech by He
And those also would follow with m
Judgment, and less Trouble and Ti

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9. It were Happy if we studied Nature more in natural Things; and acted according to Nature; whose Rules are *few, plain and most reasonable*.

10. Let us begin where she begins, go her Pace, and close always where she ends, and we cannot miss of being good *Naturalists*.

11. The Creation would not be longer a Riddle to us: The *Heavens, Earth, and Waters*, with their respective, various and numerous Inhabitants: Their Productions, Natures, Seasons, Sympathies and Antipathies; their Use, Benefit and Pleasure, would be better understood by us: And an *eternal Wisdom, Power, Majesty and Goodness*, very *conspicuous* to us, thro' those sensible and passing Forms:

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The World wearing the *Mark of it*,
Maker, whose Stamp is *everywhere visible*, and the *Characters* very *legible* to the Children of Wisdom.

12. And it would go a great way to caution and direct People in their Use of the World, that they were better studied and known in the Creation of it.

13. For how could Man find the Confidence to abuse it, while they should see the Great Creator stare them in the Face, in all and every Part thereof?

14. Their Ignorance makes them insensible, and that Insensibility hardy in misusing this noble Creation, that has the Stamp and Voice of a Deity every where, and in every Thing to the Observing.

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15. It is pity therefore that Books have not been composed for *Youth*, by some curious and careful *Naturalists*, and also *Mechanicks*, in the *Latin Tongue*, to be used in Schools, that they might learn Things with Words: Things *obvious* and *familiar* to them, and which would make the Tongue easier to be obtained by them.

16. Many able *Gardiners* and *Husbandmen* are yet Ignorant of the *Reason* of their Calling; as most *Artificers* are of the Reason of their own Rules that govern their excellent Workmanship. But a Naturalist and Mechanick of this sort, is *Master* of the Reason of both, and might be of the Practice too, if his Industry kept pace with his Speculation; which were very commendable; and without

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which he cannot be said to be *complete* Naturalist or Mechanick.

17. Finally, if Man be the *Inde-*
or *Epitomy* of the World, as *Philos-*
ophers tell us, we have only to rea-
our *selves* well to be *learned* in it.
But because there is nothing we less
regard than the *Characters* of the
Power that made us, which are so
clearly written upon us and the World
he has given us, and can best tell us
what we are and should be, we are
even Strangers to our own *Genius*.
The *Glass* in which we should see
that true instructing and agreeable
Variety, which is to be observed in
Nature, to the Admiration of the
Wisdom and Adoration of that Power
which made us all.

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PRIDE

18. And yet we are very apt to be full of our selves, instead of *Him* that made what we so much value; and, but for whom we can have no Reason to value our selves. For we have nothing that we can call our own; no, not our selves: For we are all but *Tenants*, and at *Will* too, of the great Lord of our selves, and the rest of this great *Farm*, the World that we live upon.

19. But methinks we cannot answer it to our Selves as well as our Maker, that we should live and die ignorant of our Selves, and thereby of Him and the Obligations we are under to Him for our Selves.

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20. If the worth of a Gift sets the Obligation, and directs the return of the Party that receives it; he that is ignorant of it, will be at a loss to value it and the Giver, for it.

21. Here is Man in his Ignorance of himself. He knows not how to estimate his Creator, because he knows not how to value his Creation. If you consider his Make, and lovely Composition; the several Stories of his lovely Structure. His divers Members, their Order, Function and Dependency: The Instruments of Food, the Vessels of Digestion, the sever Transmutations it passes. And how Nourishment is carried and diffused throughout the whole Body, by means innate and imperceptible Passages. How the Animal Spirit is therewithal

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refreshed, and with an unspeakable Dexterity and Motion sets all Parts at work to feed themselves. And last of all, how the Rational Soul is seated in the Animal, as its proper House, as is the Animal in the Body: I say if this rare Fabrick alone were but considered by us, with all the rest by which it is fed and comforted, surely Man would have a more reverent Sense of the Power, Wisdom and Goodness of God, and of that Duty he owes to Him for it. But if he would be acquainted with his own Soul, its noble Faculties, its Union with the Body, its Nature and End, and the Providences by which the whole Frame of Humanity is preserved, he would Admire and Adore his Good and Great God. But Man is become a strange

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Contradiction to himself; but it is of himself; Not being by Constitution, but *Corruption* such.

22. He would have others obey him, even his own kind; but he will not obey God, that is so much above him, and who made him.

23. He will lose none of his Authority; no, not bate an Ace of it: He is humorous to his Wife, he beats his Children, is angry with his Servants, strict with his Neighbours, revenges all Affronts to Extremity; but, alas, forgets all the while that *he is the Man*; and is more in *Arrear* to God, that is so very patient with him, than they are to him with whom he is so strict and impatient.

24. He is curious to *wash, dress* and *perfume* his Body, but *careless* of his

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Soul. The one shall have many Hours, the other not so many Minutes. This shall have three or four new Suits in a Year, but that must wear its *old Cloaths* still.

25. If he be to receive or see a great Man, how nice and anxious is he that all things be in order? And with what Respect and Address does he approach and make his Court? But to God, how *dry* and *formal* and *constrained* in his Devotion?

26. In his Prayers he says, *Thy Will be done*: But means his own: At least acts so.

27. It is too frequent to begin with God and end with the *World*. But He is the good Man's *Beginning* and *End*; his *Alpha* and *Omega*.

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LUXURY

28. Such is now become our Delicacy, that we will not eat ordinary Meat, nor drink small, pall'd Liquor; we must have the best, and the best cook'd for our Bodies, while our Souls feed on *empty* or *corrupted* Things.

29. In short, Man is *spending* all upon a *bare* House, and hath little or no Furniture within to recommend it; which is preferring the Cabinet before the Jewel, a Lease of seven Years before an Inheritance. So *absurd* a thing is Man, after all his proud Pretences to Wit and Understanding.

INCONSIDERATION

30. The want of due Consideration is the Cause of all the Unhappiness Man brings upon himself. For his second Thoughts rarely agree with his first, which pass not without a considerable Retrenchment or Correction. And yet that sensible Warning is, too frequently, not Precaution enough for his future Conduct.

31. Well may we say our Infelicity is of our selves ; since there is nothing we do that we should not do, *but we know it, and yet do it.*

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DISAPPOINTMENT and RESIGNATION

32. For *Disappointments*, that come not by our own Folly, they are the Tryals or Corrections of Heaven: And it is our *own* Fault, if they prove not our Advantage.

33. To repine at them does not mend the Matter: It is only to *grumble* at our Creator. But to see the Hand of God in them, with an humble Submission to his Will, is the Way to *turn our Water into Wine*, and engage the greatest Love and Mercy on our side.

34. We must needs disorder our selves, if we only look at our Losses. But if we consider how *little* we de-

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serve what is left, our Passion will cool, and our Murmurs will turn into Thankfulness.

35. If our Hairs fall not to the Ground, *less do we* or our Substance without God's *Providence*.

36. Nor can we fall below the *Arms* of God, how low soever it be we fall.

37. For though our Saviour's Passion is over, his *Compassion* is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose in the World.

MURMURING

38. Is it reasonable to take it ill, that any Body desires of us that which is their own? All we have is the

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Almighty's: And shall not God have his *own* when he calls for it?

39. Discontentedness is not only in such a Case Ingratitude, but *Injustice*. For we are both unthankful for the time we had it, and not honest enough to restore it, if we could keep it.

40. But it is hard for us to look on things in such a Glass, and at such a Distance from this low World; and yet it is our Duty, and would be our *Wisdom* and our *Glory* to do so.

CONSCIOUSNESS

41. We are apt to be very pert at *censuring others*, where we will not endure advice our selves. And nothing, shews our Weakness more than to be so sharp-sighted at spying other

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Mens Faults, and so *purblind* about our own.

42. When the Actions of a Neighbour are upon the Stage, we can have all our Wits about us, are so quick and critical we can split an Hair, and find out every Failure and Infirmitiy: *But are without feeling, or have but very little Sense of our own.*

43. Much of this comes from *Ill Nature*, as well as from an inordinate Value of our selves: For we love Rambling better than home, and blaming the unhappy, rather than covering and relieving them.

44. In such Occasions some shew their Malice, and are witty upon *Misfortunes*; others their Justice, they can reflect a pace: But few or none their

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Charity; especially if it be about Money Matters.

45. You shall see an *old Miser* come forth with a set Gravity, and so much Severity against the distressed, *to excuse his Purse*, that he will, e'er he has done, put it out of all Question, That Riches is *Righteousness* with him. *This*, says he, *is the Fruit of your Prodigality* (as if, poor Man, *Covetousness* were no Fault) Or, *of your Projects, or grasping after a great Trade*: While he himself would have done the same thing, but that he had not the *Courage* to venture so much ready Money *out of his own trusty Hands*, though it had been to have brought him back the *Indes* in return. But the Proverb is just, *Vice should not correct Sin.*

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46. They have a Right to censure,
that have a *Heart* to help: The rest
is Cruelty, not Justice.

BOUNDS of CHARITY

47. Lend not *beyond* thy Ability,
nor *refuse* to lend out of thy Ability;
especially when it will help others
more than it can hurt thee.

48. If thy Debtor be honest and
capable, thou hast thy Mony again,
if not with Encrease, with Praise: If
he prove insolvent, don't ruin him to
get that, *which it will not ruin thee
to lose:* For thou art but a *Steward*,
and another is thy Owner, Master and
Judge.

49. The more merciful Acts thou
dost, the more Mercy thou wilt *re-*

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ceive; and if with a *charitable* :
plement of thy Temporal Rich
thou gainest *eternal* Treasure,
Purchase is *infinite*: Thou wilt h
found the Art of *Multiplying* inde

FRUGALITY or BOUNTY

50. *Frugality* is good, if *Libera*
be join'd with it. The first is *leav*
off superfluous Expences; the
bestowing them to the *Benefit*
others that need. The first with
the last *begins Covetousness*; the
without the first *begins Prodigal*
Both together make an *excell*
Temper.. Happy the Place wh
ever that is found.

51. Were it universal, we should
Cur'd of two Extreams, *Want* :

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Excess: and the one would supply the other, and so bring both nearer to a *Mean*; the just Degree of earthly Happiness.

52. It is a Reproach to Religion and Government to suffer so much Poverty and Excess.

53. Were the *Superfluities* of a Nation valued, and made a perpetual *Tax* or *Benevolence*, there would be more Almshouses than Poor; Schools than Scholars; and *enough to spare* for Government besides.

54. *Hospitality* is good, if the poorer sort are the *Subjects* of our Bounty; else too near a Superfluity.

DISCIPLINE

55. If thou wouldest be happy & easie in thy Family, above all thin observe *Discipline*.

56. Every one in it should kn their Duty; and there should be Time and Place for every thing; & whatever else is done or omitted, *sure to begin and end with God.*

INDUSTRY

57. Love *Labour*: For if thou d not want it for Food, thou mayest : *Physick*. It is *wholesom* for 1 Body, and good for thy Mind. *prevents* the Fruits of Idleness, wh many times come of nothing to do a

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leads too many to do what is *worse* than nothing.

58. A *Garden*, an *Elaboratory*, a *Work - house*, *Improvements* and *Breeding*, are pleasant and profitable Diversions to the Idle and Ingenious: For here they *miss* Ill Company, and converse with *Nature* and *Art*; whose Variety are equally grateful and instructing; and preserve a good *Constitution* of Body and Mind.

TEMPERANCE

59. To this a *spare* Diet contributes much. Eat therefore to *live*, and do not live to eat. That's like a *Man*, but this below a *Beast*.

60. Have wholesome, but not *costly*

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Food, and be rather cleanly than *dainty* in ordering it.

61. The *Receipts* of Cookery are swell'd to a Volume, but a *good Stomach* excels them all; to which nothing contributes more than *Industry* and *Temperance*.

62. It is a cruel Folly to offer up to *Ostentation* so many Lives of Creatures, as make up the State of our Treats; as it is a prodigal one to spend more in *Sawce* than in Meat.

63. The Proverb says, *That enough is as good as a Feast*: But it is certainly better, if Superfluity be a Fault, which never fails to be at Festivals.

64. If thou rise with an Appetite, thou art sure never to sit down without one.

65. Rarely drink but when thou art

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dry; nor then, between Meals, if it can be avoided.

66. The *smaller* the Drink, the *clearer* the Head, and the *cooler* the Blood; which are great Benefits in Temper and Business.

67. Strong Liquors are good at some Times, and in small Proportions; being better for *Physick* than Food, for *Cordials* than common Use.
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68. The most *common* things are the most *useful*; which shews both the *Wisdom* and *Goodness* of the great Lord of the Family of the World.

69. What therefore he has made rare, don't thou use *too commonly*: Lest thou shouldest invert the Use and Order of things; become Wan-

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ton and Voluptuous; and thy Blessings prove a *Curse*.

70. *Let nothing be lost*, said our Saviour. But that is *lost* that is *misused*.

71. Neither urge another to that thou wouldest be unwilling to do thy self, nor do thy self what looks to thee *unseemly*, and intemperate in another.

72. All Excess is ill: But *Drunkenness* is of the worst Sort. It *spoils* Health, *dismounts* the Mind, and unmans Men: It *reveals Secrets*, is *Quarrelsome*, *Lascivious*, *Impudent*, *Dangerous* and *Mad*. In fine, he that is drunk is not a Man: Because he is so long void of *Reason*, that distinguishes a Man from a Beast.

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APPAREL

73. Excess in Apparel is another costly Folly. The very Trimming of the vain World would cloath all the *naked* one.

74. Chuse thy Cloaths by thine own Eyes, not anothers. The more plain and simple they are, the better. Neither unshapely, nor fantastical; and for Use and Decency, and not for Pride.

75. If thou art clean and warm, it is sufficient; for more doth but rob the *Poor*, and please the *Wanton*.

76. It is said of the true Church, *the King's Daughter is all glorious within*. Let our Care therefore be

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of our Minds more than of our Bodies, if we would be of her Communion.

77. We are told with Truth, that *Meekness* and *Modesty* are the Rich and Charming Attire of the Soul: And the plainer the Dress, the more Distinctly, and with greater Lustre, their Beauty shines.

78. It is great Pity such Beauties are so *rare*, and those of *Jezebel's* Forehead are so *common*: Whose Dresses are Incentives to Lust; but *Bars* instead of Motives, to *Love* or *Vertue*.

RIGHT MARRIAGE

79. Never Marry but *for Love*; but see that thou lov'st what is *lovely*.

80. If Love be not thy *chiefest*

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Motive, thou wilt soon grow *weary* of a Married State, and *stray* from thy Promise, to search out thy Pleasures in *forbidden Places*.

81. Let not Enjoyment *lessen*, but augment Affection; it being the basest of Passions *to like when we have not, what we slight when we possess.*

82. It is the difference betwixt *Lust* and *Love*, that this is fixt, that volatile. Love grows, Lust wastes by Enjoyment: And the Reason is, that one springs from an *Union of Souls*, and the other from an *Union of Sense*.

83. They have Divers Originals, and so are of different Families: That *inward* and *deep*, this superficial; this transient, and that parmanent.

84. They that Marry for *Money* cannot have the true Satisfaction of Mar-

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riage; the requisite Means being wanting.

85. Men are generally more careful of the *Breed* of their *Horses* and *Dogs* than of their Children.

86. Those must be of the best Sort, for *Shape*, *Strength*, *Courage* and *good Conditions*: But as for these, their own Posterity, *Money shall answer all Things*. With such, it makes the *Crooked Streight*, sets *Squint-Eyes Right*, cures *Madness*, covers *Folly*, changes *ill Conditions*, mends the *Skin*, gives a sweet *Breath*, repairs *Honours*, makes *Young*, works *Wonders*.

87. O how *sordid* is *Man* grown! *Man*, the noblest Creature in the World, as a *God on Earth*, and the *Image* of him that made it; thus to

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mistake Earth for Heaven, and worship Gold for God!

AVARICE

88. Covetousness is the *greatest of Monsters*, as well as the *Root of all Evil*. I have once seen the Man that *dyed to save Charges*. *What! Give Ten Shillings to a Doctor, and have an Apothecary's Bill besides, that may come to I know not what!* No, not he: Valuing Life less than *Twenty Shillings*. But indeed such a Man could not well set too low a Price upon himself; who, though he liv'd up to the Chin in Bags, had *rather die* than find in his Heart to *open one* of them, to help to save his Life.

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89. Such a Man is *felo de se*, and deserves not *Christian Burial*.

90. He is a *common Nusance*, a *Weyer* cross the Stream, that stops the Current: An *Obstruction*, to be remov'd by a Purge of the Law. The only Gratification he gives his Neighbours, is to let them see that he himself is as little the better for what he has, as they are. For he always looks like *Lent*; a sort of *Lay Minim*. In some Sense he may be compar'd to *Pharoah's lean Kine*, for all that he has does him no good. He commonly wears his Cloaths till they *leave him*, or that no Body else can wear them. He affects to be thought poor, to escape *Robbery* and *Taxes*: And by looking as if he wanted an *Alms*, excusing himself

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from giving any. He ever goes late to Markets, to cover buying the worst: But does it because that is cheapest. He lives of the *Offal*. His Life were an insupportable Punishment to any Temper but his own: And no greater Torment to him on Earth, than to live as other Men do. But the Misery of his Pleasure is, that he is *never satisfied* with *getting*, and always in *Fear of losing* what he cannot use.

91. How vilely has he lost himself, that becomes a *Slave* to his Servant; and exalts him to the Dignity of his Maker? *Gold* is the *God*, the *Wife*, the *Friend* of the *Money-Monger* of the World.

92. But in Marriage do thou be wise; prefer the *Person* before

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Money, *Vertue* before Beauty, the *Mind* before the Body: Then thou hast a *Wife*, a *Friend*, a *Companion*, a *Second Self*; one that bears an equal Share with thee in all thy Toyls and Troubles.

93. Chuse one that Measures her satisfaction, Safety and Danger, by *thine*; and of whom, thou art sure, as of thy secretest Thoughts: A *Friend* as well as a *Wife*, which indeed a *Wife* *implies*: For she is but *half* a *Wife* that is not, or is not capable of being *such* a *Friend*.

94. *Sexes* make no Difference; since in *Souls* there is *none*: And they are the Subjects of *Friendship*.

95. He that minds a Body and not a Soul, has not the *better* Part of that Relation; and will consequently

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want the Noblest Comfort of a Married Life.

96. The Satisfaction of our Senses is *low, short, and transient*: But the *Mind* gives a more raised and extended Pleasure, and is capable of an Happiness founded upon *Reason*; not bounded and limited by the Circumstances that Bodies are confin'd to.

97. *Here* it is we ought to search out our Pleasure, where the Field is large and full of Variety, and of an induring Nature: *Sickness, Poverty or Disgrace*, being not able to *shake* it, because it is not under the moving Influences of Worldly Contingencies.

98. The Satisfaction of those that do so is in *well-doing*, and in the

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Assurance they have of a future Reward: That they are *best* loved of those they love most, and that they enjoy and value the Liberty of their *Minds* above that of their Bodies; having the *whole Creation* for their Prospect, the most Noble and *Wonderful Works* and *Providences* of God, the *Histories* of the Antients, and in them the *Actions* and *Examples* of the Virtuous; and lastly, *themselves*, their *Affairs* and *Family*, to exercise their Minds and Friendship upon.

99. Nothing can be more entire and without Reserve; nothing more zealous, affectionate and sincere; nothing more contented and constant than such a Couple; nor no greater temporal Felicity than to be *one of them*.

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100. Between a Man and his Wife nothing ought to rule but *Love*. Authority is for *Children* and *Servants*; yet not without Sweetness.

101. As Love ought to bring them together, so it is the best Way to keep them *well* together.

102. Wherefore use her not as a *Servant*, whom thou would'st, perhaps, have serv'd *Seven Years* to have obtained.

103. An Husband and Wife that love and value one another, shew their Children and Servants, That they should do so too. *Others visibly lose their Authority in their Families by their Contempt of one another*; and teach their Children to be unnatural by their own Example.

104. It is a general Fault, not to be

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more careful to preserve Nature in Children; who, at least in the second Descent, hardly have the *Feeling* of their Relation; which must be an unpleasant Reflection to affectionate Parents.

105. Frequent *Visits, Presents, intimate Correspondence and Intermarriages* within allowed Bounds, are Means of keeping up the Concern and Affection that Nature requires from Relations.

FRIENDSHIP

106. *Friendship* is the next Pleasure we may hope for: And where we find it not at home, or have no home to find it in, we may seek it abroad. It is an Union of *Spirits*, a Marriage of *Hearts*, and the Bond thereof *Vertue*.

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107. There can be no Friendship where there is no *Freedom*. Friendship loves a *free* Air, and will not be penned up in streight and narrow Enclosures. It will speak *freely*, and *act* so too; and take nothing ill where no ill is meant; nay, where it is, 'twill *easily* forgive, and forget too, upon small Acknowledgments.

108. Friends are true *Twins* in Soul; they Sympathize in every thing, and have the Love and Aversion.

109. One is not happy without the other, nor can either of them be miserable *alone*. As if they could change *Bodies*, they take their *Turns* in Pain as well as in Pleasure; *relieving* one another in their most adverse Conditions.

110. What one enjoys, the other

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cannot Want. Like the Primitive Christians, they have all things in common, and no *Property but in one another.*

QUALITIES of a FRIEND

111. A true Friend unbosoms *freely*, advises *justly*, assists *readily*, adventures *boldly*, takes all *patiently*, defends *courageously*, and continues a Friend *unchangeably*.

112. These being the Qualities of a Friend, we are to find them before we chuse one.

113. The *Covetous*, the *Angry*, the *Proud*, the *Jealous*, the *Talkative*, cannot but make ill Friends, as well as the *False*.

114. In short, chuse a Friend as

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thou dost a Wife, *till Death separate you.*

115. Yet be not a Friend beyond the *Altar*: But let *Virtue* bound thy Friendship: Else it is not Friendship, but an Evil Confederacy.

116. If my *Brother* or *Kinsman* will be my Friend, I ought to prefer him before a Stranger, or I shew little Duty or *Nature* to my *Parents*.

117. And as we ought to prefer our *Kindred* in Point of Affection, so too in Point of *Charity*, if *equally* needing and deserving.

CAUTION and CONDUCT

118. Be not *easily* acquainted, lest finding Reason to cool, thou makest an *Enemy* instead of a good Neighbour.

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119. Be Reserved, but not *Sour*; Grave, but not *Formal*; Bold, but not *Rash*; Humble, but not *Servile*; Patient, not *Insensible*; Constant, not *Obstinate*; Cheerful, not *Light*: Rather Sweet than *Familiar*; *Familiar*, than *Intimate*; and Intimate with *very few*, and upon *very good Grounds*.

120. *Return* the Civilities thou receivest, and be ever grateful for Favours.

REPARATION

121. If thou hast done an Injury to another, rather own it than defend it. One way thou gainest Forgiveness, the other, thou *doubl'st* the Wrong and Reckoning.

122. Some oppose *Honour* to *Submission*: But it can be no Honour to

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maintain what it is dishonourable to do.

123. To confess a Fault, that is none, out of Fear, is indeed *mean*: But not to be afraid of standing in one, is *Brutish*.

124. We should make more *Haste* to Right our Neighbour, than we do to wrong him, and instead of being Vindictive, we should leave him to be *Judge* of his own Satisfaction.

125. True Honour will pay *treble* Damages, rather than justifie *one* Wrong by *another*.

126. In such Controversies, it is but too common for some to say, *Both are to blame*, to *excuse* their own *Unconcernedness*, which is a *base* *Neutrality*. Others will cry, *They are both alike*; thereby involving the Injured with the

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Guilty, to *mince* the Matter for Faulty, or cover their own Injustice the wronged Party.

127. *Fear* and *Gain* are great Perverters of Mankind, and where either prevail, the *Judgment* is violated.

RULES of CONVERSATION

128. Avoid *Company* where it is not *profitable* or necessary; and in those Occasions speak *little*, and *last*.

129. *Silence* is Wisdom, where Speaking is *Folly*; and always safe.

130. Some are so Foolish as to interrupt and anticipate those that speak, instead of hearing and thinking before they answer; which is uncivil as well as silly.

131. If thou thinkest twice, before

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thou speakest once, *thou* wilt speak twice the better for it.

132. Better say nothing than not to the Purpose. And to speak pertinently, consider both what is fit, and when it is fit to speak.

133. In all Debates, let *Truth* be thy Aim, not Victory, or an unjust Interest: And endeavour to *gain*, rather than to expose thy Antagonist.

134. Give no Advantage in Argument, nor *lose* any that is offered. This is a Benefit which arises from *Temper*.

135. Don't use thy self to dispute *against* thine own Judgment, to shew *Wit*, lest it prepare thee to be too *indifferent* about what is *Right*: Nor against another Man, to *vex* him, or for meer Trial of Skill; since to *in-*

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form, or to be *informed*, ought to the *End* of all Conferences.

136. Men are too apt to be concerned for their *Credit*, more than the Cause.

ELOQUENCE

137. There is a Truth and Bea in *Rhetorick*; but it oftener ser ill Turns than good ones.

138. Elegancy, is a *good M* and *Address* given to Matter, be by proper or figurative Spee Where the Words are apt, and A sions very natural, Certainly it a moving Grace: But it is too *a ficial* for Simplicity, and oftentir for Truth. The Danger is, lest delude the Weak, who in such Ca

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may *mistake* the *Handmaid* for the Mistress, if not *Error* for Truth.

139. 'Tis certain Truth is least indebted to it, because she has *least need* of it, and least uses it.

140. But it is a *reprovable* Delicacy in them that despise Truth in *plain Cloths*.

141. Such *Luxuriant*s have but false Appetites; like those Gluttons, that by Sawces *force* them, where they have no Stomach, and Sacrifice to their *Pallate*, not their Health: Which cannot be without great Vanity, nor That without some *Sin*.

TEMPER

142. Nothing does Reason more Right, than the *Coolness* of those that

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offer it: For Truth often suffers more by the *Heat* of its Defenders, than from the Arguments of its Opposers.

143. *Zeal* ever follows an Appearance of Truth, and the Assured are too apt to be *warm*; but 'tis their weak side in Argument; Zeal being better shewn against *Sin*, than Persons or their Mistakes.

TRUTH

144. Where thou art Obliged to speak, be sure speak the Truth: For Equivocation is *half way* to Lying, as Lying, the *whole way to Hell*.

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JUSTICE

145. Believe nothing against another but upon *good Authority*: Nor report what may hurt another, unless it be a *greater* hurt to others to conceal it.

SECRECY

146. It is wise not to *seek* a Secret, and honest not to *reveal* one.

147. Only trust thy self and another shall not betray thee.

148. *Openness* has the *Mischief*, though not the *Malice* of Treachery.

COMPLACENCY

149. Never assent merely to *please* others. For that is, besides Flattery,

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oftentimes Untruth; and discovers a Mind *liable* to be servile and base: Nor contradict to *vex* others, for that shows an *ill* Temper, and provokes, but profits no Body.

SHIFTS

150. Do not accuse others to *excuse* thy self; for that is neither Generous nor Just. But let *Sincerity* and *Ingenuity* be thy Refuge, rather than Craft and Falsehood: *For Cunning borders very near upon Knavery.*

151. *Wisdom* never uses nor wants it. *Cunning to Wise*, is as an *Ape* to a Man.

INTEREST

152. *Interest* has the *Security*, tho' not the *Virtue* of a Principle. As the

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World goes 'tis the *surer* side; For Men daily leave both Relations and Religion to follow it.

153. 'Tis an odd Sight, but very evident, That Families and Nations, of cross Religions and Humours, *unite* against those of their *own*, where they find an *Interest* to do it.

154. We are tied down by our *Senses* to this World; and where that is in Question, it can be none with Worldly Men, whether they should not forsake all other Considerations for it.

INQUIRY

155. Have a care of *Vulgar Errors*. Dislike, as well as Allow *Reasonably*.

156. Inquiry is *Human*; Blind Obedience, *Brutal*. Truth never loses

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by the one, but often suffers by the other.

157. The usefulest Truths are plainest: And while we keep them, our Differences cannot rise high.

158. There may be a *Wantonne* in Search, as well as a Stupidity Trusting. It is great Wisdom equally to avoid the Extreams.

RIGHT - TIMING

159. Do nothing *improperly*. Some are Witty, Kind, Cold, Angry, Easiest, Stiff, Jealous, Careless, Cautious, Confident, Close, Open, but all in the wrong Place.

160. It is ill mistaking where the Matter is of *Importance*.

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161. It is not enough that a thing be *Right*, if it be not *fit* to be done. If not Imprudent, tho' Just, it is *not* advisable. He that loses by getting, had *better* lose than get.

KNOWLEDGE

162. *Knowledge* is the *Treasure*, but *Judgment* the Treasurer of a Wise Man.

163. He that has more Knowledge than Judgment, is made for *another Man's* use more than his own.

164. It cannot be a good Constitution, where the Appetite is great and the Digestion is weak.

165. There are some Men like *Dictionaries*; to be lookt into upon

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occasions, but have no Connection, and are little entertaining.

166. Less Knowledge than Judgment will always have the advantage upon the *Injudicious* knowing Man.

167. A Wise Man makes what he learns his *own*, 't other shews he's but a *Copy*, or a Collection at most.

WIT

168. *Wit* is an happy and striking way of expressing a Thought.

169. 'Tis not often tho' it be lively and mantling, that it carries a great Body with it.

170. Wit therefore is fitter for Conversation than Business, being more grateful to Fancy than Judgment.

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171. Less Judgment than Wit, is
more Sale than Ballast.

172. Yet it must be confessed, that
Wit gives an *Edge* to Sense, and rec-
ommends it extreamly.

173. Where Judgment has Wit to
express it, there's the *best* Orator.

OBEDIENCE to PARENTS

174. If thou wouldest be obeyed,
being a Father; being a Son, be
Obedient.

175. He that begets thee, *owes* thee;
and has a natural Right over thee.

176. Next to God, thy *Parents*;
next them, the *Magistrate*.

177. Remember that thou are not
more indebted to thy Parents for thy
Nature, than for thy *Love and Care*.

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178. *Rebellion* therefore in Children, was made *Death* by God's Law, and the next Sin to *Idolatry*, in the People; which is *renouncing* of God, the *Parent* of all.

179. *Obedience* to Parents is not only our Duty, but our *Interest*. If we received our Life from them, We prolong it by obeying them: For *Obedience* is the first Commandment with *Promise*.

180. The *Obligation* is as indissolvable as the Relation.

181. If we must not disobey God to obey them; at least we must let them see, that there is *nothing else* in our Refusal. For some unjust Commands cannot excuse the general Neglect of our Duty. They will be our Parents and we must be their

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Children still: And if we cannot act for them against God, neither can we act against them for ourselves or anything else.

BEARING

182. A Man in Business must put up many Affronts, if he loves his own Quiet.

183. We must not pretend to see all that we see, if we would be *easie*.

184. It were *endless* to dispute upon everything that is *disputable*.

185. A *vindictive* Temper is not only *uneasie* to others, but to them that have it.

PROMISING

186. *Rarely* Promise: But, if Lawful, *constantly* perform.

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187. Hasty Resolutions are of the Nature of *Vows*; and to be equally avoided.

188. I will never do this, says one, *yet does it*: I am resolved to do this, says another; but flags upon second Thoughts: Or does it, tho' awkwardly, for his Word's sake: As if it were *worse* to break his Word, than to do amiss in keeping it.

189. Wear none of thine *own Chains*; but keep free, whilst thou art free.

190. It is an Effect of *Passion* that Wisdom corrects, to lay thy self under Resolutions that cannot be *well* made, and must be *worse* performed.

FIDELITY

191. Avoid all thou canst to be *Entrusted*: But do thy *utmost* to discharge the Trust thou undertakest: For Carelessness is *Injurious*, if not *Unjust*.

192. The Glory of a Servant is *Fidelity*; which cannot be without Diligence, as well as Truth.

193. *Fidelity* has *Enfranchised Slaves*, and *Adopted Servants* to be *Sons*.

194. Reward a good Servant well: And rather quit than *Disquiet* thy self with an ill one.

MASTER

195. Mix *Kindness* with Authority: and rule more by *Discretion* than Rigour.

196. If thy Servant be faulty, strive rather to convince him of his Error, than discover thy *Passion*: And when he is sensible, *forgive* him.

197. Remember he is thy *Fellow-Creature*, and that God's *Goodness*, not thy Merit, has made the Difference betwixt Thee and Him.

198. Let not thy Children *Domi-neer* over thy Servants: Nor suffer them to *slight* thy Children.

199. Suppress Tales in the general: But where a Matter requires

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notice, encourage the Complaint, and right the Aggrieved.

200. If a Child, he ought to *Entreat*, and not to *Command*; and if a Servant, *to comply* where he does not obey.

201. Tho' there should be but one Master and Mistress in a Family, yet Servants should know that Children have the *Reversion*.

SERVANT

202. Indulge not *unseemly* Things in thy Master's Children, nor refuse them what is *fitting*: For one is the *highest Unfaithfulness*, and the other, *Indiscretion* as well as Disrespect.

203. Do thine own Work honestly and chearfully: And when that is

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done, help thy Fellow; that so another time he may help thee.

204. If thou wilt be a *Good Servant*, thou must be *True*; and thou canst not be *True* if thou *Defraud'st thy Master*.

205. A Master may be Defrauded many ways by a Servant: As in *Time, Care, Pains, Money, Trust*.

206. But, a *True Servant* is the *Contrary*: He's *Diligent, Careful, Trusty*. He Tells no *Tales*, Reveals no *Secrets*, Refuses no *Pains*: Not to be tempted by *Gain*, nor aw'd by *Fear*, to *Unfaithfulness*.

207. Such a Servant, serves *God* in serving his Master; and has *double Wages* for his Work, to wit, *Here* and *Hereafter*.

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JEALOUS

208. Be not *fancifully* Jealous: For that is *Foolish*; as, to be *reasonably* so, is *Wise*.

209. He that *superfines* up another Man's Actions; cozens *himself*, as well as injures them.

210. To be very subtil and scrupulous in Business, is as hurtful, as being over-confident and secure,

211. In difficult Cases, such a Temper is *Timorous*; and in dispatch *Irresolute*.

212. *Experience* is a safe Guide: And a *Practical* Head, is a great Happiness in Business.

POSTERITY

213. We are too *careless* of *Posterity*; not considering that as they are, so the next Generation will be.

214. If we would amend the World, we should mend *Our selves*; and teach our Children to be, not what we are, but what they should be.

215. We are too apt to awaken and turn up their Passions by the Examples of our own; and to teach them to be pleased, not with what is best, but with what *pleases best*.

216. It is our Duty, and ought to be our Care, to ward against that Passion in them, which is more especially our *Own Weakness* and

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Affliction: for we are in great measure accountable for them, as well as for our selves.

217. We are in this also true *Turners of the World upside down*: For Money is first, and Virtue last, and least in our care.

218. It is not *How* we leave our Children, but *What* we leave them.

219. To be sure *Virtue* is but a Supplement, and not a *Principal* in their Portion and Character: And therefore we see so little *Wisdom* or *Goodness* among the Rich, in proportion to their *Wealth*.

A COUNTRY LIFE

220. The *Country Life* is to be *prefer'd*; for there we see the Works

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of *God*; but in Cities little else but the *Works of Men*: And the one makes a better Subject for our Contemplation than the other.

221. As *Puppets* are to Men, and *Babies* to Children, so is Man's Workmanship to God's: We are the *Picture*, he the *Reality*.

222. God's Works declare his *Power, Wisdom* and *Goodness*; but Man's Works, for the most part, his *Pride, Folly* and *Excess*. The one is for *use*, the other, chiefly, for *Ostentation* and *Lust*.

223. The *Country* is both the Philosopher's *Garden* and his *Library*, in which he Reads and Contemplates the Power, Wisdom and Goodness of God.

224. It is his *Food* as well as *Study*;

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and gives him *Life*, as well as *Learning*.

225. A Sweet and Natural Retreat from Noise and Talk, and allows opportunity for Reflection, and gives the best Subjects for it.

226. In short, 'tis an Original, and the Knowledge and Improvement of it, Man's oldest Business and Trade, and the best he can be of.

ART and PROJECT

227. *Art*, is Good, where it is beneficial. *Socrates* wisely bounded his Knowledge and Instruction by *Practice*.

228. Have a care therefore of *Projects*: And yet despise nothing rashly, or in the *Lump*.

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229. *Ingenuity*, as well as Religion sometimes suffers between two *Thieves*; *Pretenders* and *Despisers*

230. Though injudicious and dishonest Projecters often discredit Art yet the most *useful* and *extraordinary* Inventions have not, at first, escap'd the Scorn of *Ignorance*; as their Authors, rarely, have cracking of their Heads, or breaking their backs

231. Undertake no Experiment, ir Speculation, that appears not *true in Art*; nor then, at thine own Cost, i: costly or hazardous in making.

232. As many Hands make light Work, so *several Purses* make *cheap* Experiments.

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INDUSTRY

233. *Industry*, is certainly very commendable, and *supplies* the want of Parts.

234. *Patience* and *Diligence*, like Faith, *remove Mountains*.

235. Never give out while there is *Hope*; but hope not beyond Reason, for that shews more Desire than Judgment.

236. It is profitable Wisdom to know when we have done enough: Much Time and Pains are spared, in not flattering our selves against Probabilities.

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TEMPORAL HAPPINESS

237. Do *Good* with what thou hast, or it will do thee *no good*.

238. Seek not to be Rich, but *Happy*. The one lies in *Bags*, the other in *Content*: which Wealth can never give.

239. We are apt to call things by *wrong Names*. We will have Prosperity to be Happiness, and Adversity to be Misery; though that is the *School* of Wisdom, and oftentimes the way to *Eternal Happiness*.

240. If thou wouldest be Happy, bring thy Mind to thy *Condition*, and have an *Indifferency* for more than what is *sufficient*.

241. Have but *little to do*, and *do*

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it thy self: And do to others as thou wouldest have them *do to thee:* So, thou canst not fail of Temporal Felicity.

242. The generality are the *worse* for their *Plenty:* The Voluptuous *consumes* it, the Miser *hides* it: 'Tis the good Man that uses it, and to good Purposes. But such are *hardly* found among the Prosperous.

243. Be rather *Bountiful*, than Expensive.

244. Neither make nor go to *Feasts*, but let the *laborious Poor* bless thee at Home in their Solitary Cottages.

245. Never voluntarily *want* what thou hast in Possession; nor *so* spend it as to involve thyself in want *unavoidable.*

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246. Be not tempted to *presume* by Success: For many that have got largely, have lost all, by *coveting* to get more.

247. To *hazard much* to get much, has more of *Avarice* than *Wisdom*.

248. It is great Prudence both to *Bound* and *Use* Prosperity.

249. Too few know when they have *Enough*; and fewer know *how* to employ it.

250. It is equally adviseable not to part *lightly* with what is hardly gotten, and not to shut up *closely* what *flows* in freely.

251. Act not the *Shark* upon thy Neighbours; nor take Advantage of the *Ignorance*, *Prodigality* or *Necessity* of any one: For that is next door

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to *Fraud*, and, at best, makes but an *Unblest Gain*.

252. It is oftentimes the *Judgment* of God upon Greedy Rich Men, that he suffers them to push on their Desires of Wealth to the Excess of over-reaching, grinding or oppression, which *poisons* all the rest they have gotten: So that it commonly runs away as fast, and by as bad ways as it was heap'd up together.

RESPECT

253. Never esteem *any* Man, or thy self, the *more* for Money; nor think the *meaner* of thy self or another for *want* of it: *Vertue* being the just Reason of *respecting*, and the want of it, of *slighting* any one.

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254. A Man like a *Watch*, is to be valued for his *Goings*.

255. He that prefers him upon other accounts, bows to an *Idol*.

256. Unless Virtue guide us, our Choice must be wrong.

257. An able bad Man, is an ill Instrument, and to be shunned as the Plague.

258. Be not deceived with the first appearances of things, but give thy self *Time* to be in the right.

259. Show, is not Substance: *Realities* Govern Wise Men.

260. Have a Care therefore where there is more Sail than Ballast.

HAZARD

261. In all Business it is best to put nothing to hazard: But where it is

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unavoidable, be not *rash*, but *firm* and *resign'd*.

262. We should not be troubled for what we cannot help : But if it was our Fault, let it be so *no more*. Amendment is *Repentance*, if not Reparation.

263. As a *Desperate Game* needs an *able Gamester*, so *Consideration* often would *prevent*, what the best skill in the World *Cannot Recover*.

264. Where the Probability of Advantage *exceeds not* that of Loss, Wisdom *never Adventures*.

265. To Shoot well *Flying* is well ; but to *Chose* it, has more of *Vanity* than Judgment.

266. To be *Dextrous* in Danger is a Virtue ; but to *Court* Danger to show it, is *Weakness*.

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DETRACTION

267. Have a care of that base *Evi Detraction*. It is the Fruit of Envy as that is of Pride; the immediate Offspring of the *Devil*: Who, of an *Angel*, a *Lucifer*, a *Son* of the Morning, made himself a *Serpent*, a *Devil* a *Beelzebub*, and all that is obnoxious to the Eternal Goodness.

268. Virtue is not secure against *Envie*. Men will *Lessen* what they won't *Imitate*.

269. *Dislike* what deserves it, but never *Hate*: For that is of the Nature of Malice; which is almost ever to *Persons*, not *Things*, and is one of the *blackest* Qualities Sin begets in the Soul.

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MODERATION

270. It were an happy Day if Men could *bound* and qualifie their Resentments with *Charity* to the Offender: For then our Anger would be *without Sin*, and better convict and edifie the Guilty; which *alone* can make it lawful.

271. Not to be provok'd is best: But if mov'd, never correct till the *Fume is spent*; For every Stroke our Fury strikes, is sure to hit our selves at last.

272. If we did but observe the Allowances our Reason makes upon Reflection, when our Passion is over, we could not want a *Rule* how to behave our selves again in the like Occasions.

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273. We are more prone to *Complain* than Redress, and to Censure than Excuse.

274. It is next to unpardonable, that we can so often Blame what we will not *once mend*. It shews, we know, *but will not do our Master's Will*.

275. They that censure, should *Practice*: Or else let them have the *first stone*, and the *last* too.

TRICK

276. Nothing needs a Trick but *Trick*; Sincerity *loathes* one.

277. We must take care to do Rightful Things *Rightly*: For a just Sentence may be *unjustly* executed.

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278. *Circumstances* give great Light to true Judgment, if well weigh'd.

PASSION

279. *Passion* is a sort of *Fever* in the Mind, which ever leaves us weaker than it found us.

280. But being, intermitting to be sure, 'tis curable with care.

281. It more than any thing deprives us of the use of our *Judgment*; for it raises a *Dust* very hard to see through.

282. Like Wine, whose *Lees* fly by being *jogg'd*, it is too muddy to Drink.

283. It may not unfitly be termed the *Mob* of the Man, that commits a *Riot* upon his Reason.

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284. I have sometimes thought, that a Passionate Man is like a *weak Spring* that cannot stand *long lock'd*.

285. And as true, that those things are unfit for use, that can't bear small Knocks, without breaking.

286. He that won't hear *can't Judge*, and he that can't bear Contradiction, may, with all his Wit, miss the Mark.

287. Objection and Debate Sift out Truth, which needs Temper as well as Judgment.

288. But above all, observe it in Resentments, for their Passion is most Extravagant.

289. Never chide for Anger, but *Instruction*.

290. He that corrects out of Passion, raises Revenge sooner than Repentance.

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291. It has more of *Wantonness* than Wisdom, and resembles those that Eat to please their *Pallate*, rather than their Appetite.

292. It is the difference between a Wise and a Weak Man; This Judges by the *Lump*, that by *Parts* and their *Connection*.

293. The Greeks use to say, all Cases are governed by their Circumstances. The same thing may be well and ill as they change or vary the Matter.

294. A Man's Strength is shewn by his Bearing. *Bonum Agere, & Male Pati, Regis est.*

PERSONAL CAUTIO

295. Reflect without Ma
never without *Need*.

296. Despise no Body, nor
diction; lest it come to be th

297. Never Rail nor Tau
one is Rude, the other Scori
both Evil.

298. Be not provoked by
to *commit* them.

299. Upbraid only *Ingratit*

300. Haste makes Work w^l
tion prevents.

301. Tempt no Man; lest
for it.

302. Have a care of presum
After-Games: For if that
is *gone*.

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303. *Opportunities* should never be lost, because they can hardly be regained.

304. It is well to cure, but better to prevent a Distemper. The first shows more Skill, but the last more *Wisdom*.

305. Never make a *Tryal* of *Skill* in difficult or *hazardous* Cases.

306. Refuse not to be informed: For that shews Pride or Stupidity.

307. Humility and Knowledge in poor Cloaths, excel Pride and Ignorance in costly Attire.

308. Neither despise, nor oppose, what thou dost not understand.

BALLANCE

309. We must not be concern'd above the Value of the thing that en-

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gages us; nor raised *above* Reason, in maintaining what we think reasonable.

310. It is too common an Error, to invert the Order of Things; by making an *End* of that which is a *Means*, and a *Means* of that which is an *End*.

311. *Religion* and *Government* escape not this Mischief: The first is too often made a *Means* instead of an *End*; the other an *End* instead of a *Means*.

312. Thus Men seek Wealth rather than Subsistence; and the End of Cloaths is the least Reason of their Use. Nor is the satisfying of our Appetite our End in Eating, so much as the pleasing of our Pallate. The like may also be said of Building, Furniture, &c. where the Man rules

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not the Beast, and Appetite submits
not to Reason.

313. It is great Wisdom to proportion our Esteem to the Nature of the Thing: For as that way things will not be undervalued, so neither will they engage as *above* their intrinsick worth.

314. If we suffer little Things to have great hold upon us, we shall be *as much* transported for them, as if they deserv'd it.

315. It is an old Proverb, *Maxima bella ex levissimis causis*: The greatest Feuds have had the smallest Beginnings.

316. No matter what the Subject of the Dispute be, but what place we give it in our Minds: For that governs our Concern and Resentment.

317. It is one of the fatalest Errors

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of our Lives, when we spoil a good Cause by an ill Management: And it is not impossible but we may *mean well* in an *ill* Business ; but that will not defend it.

318. If we are but sure the End is Right, we are too apt to gallop over all Bounds to compass it; not considering that lawful Ends may be very *unlawfully* attained.

319. Let us be careful to take *just* ways to compass just Things ; that they may *last* in their Benefits to us.

320. There is a troublesome Humour some Men have, that if they may not lead, *they will not follow*; but had rather a thing were never done, than not done their own way, tho' other ways very desirable.

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321. This comes of an *over-fulness* of our selves ; and shows we are more concern'd for *Praise*, than the *Success* of what we think a good Thing.

POPULARITY

322. Affect not to be seen, and Men will *less* see thy Weakness.

323. They that shew more than they are, raise an Expectation they cannot answer ; and so lose their Credit, as soon as they are *found out*.

324. Avoid *Popularity*. It has many Snares, and no real Benefit to thy self ; and Uncertainty to others.

PRIVACY

325. Remember the Proverb, *Bene qui latuit, bene vixit.* They are happy that live Retiredly.

326. If this be true, *Princes* and their Grandees, of all Men, are the unhappiest: For they live least *alone*: And they that must be enjoyed by every Body, can never enjoy themselves as they should.

327. It is the *Advantage* little Men have upon them; they can be *Private*, and have *leisure* for Family Comforts, which are the greatest worldly Contents Men can enjoy.

328. But they that place Pleasure in *Greediness*, seek it there: And we see *Rule* is as much the Ambition of some

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Natures, as *Privacy* is the Choice of others.

GOVERNMENT

329. Government has many Shapes :
But 'tis *Sovereignty*, tho' not Freedom,
in all of them.

330. *Rex & Tyrannus* are very different Characters : One rules his People by Laws, to which they consent ; the other by his absolute Will and Power. That is call'd *Freedom*, This *Tyranny*.

331. The first is endanger'd by the Ambition of the *Popular*, which shakes the Constitution : The other by an ill Administration, which hazards the Tyrant and his Family.

332. It is great Wisdom in Princes of both sorts, not to *strain* Points too

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high with their People: For whe
the People have a Right to opj
them or not, they are ever sure to
tempt it, when things are carried
far; though the Remedy oftenti
proves worse than the Disease.

333. Happy that King who is g
by *Justice*, and that People who
free by *Obedience*.

334. Where the Ruler is Just,
may be *strict*; else it is *two to one*
turns upon him: And tho' he shd
prevail, he can be no Gainer, *w.
his People are the Losers*.

335. Princes must not have *Pass*
in Government, nor *Resent* bey
Interest and Religion.

336. Where Example *keeps* ;
with Authority, Power hardly fail

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be obey'd, and Magistrates to be honour'd.

337. Let the People think they Govern and they will be Govern'd.

338. This cannot fail, if Those they Trust, are Trusted.

339. That Prince that is Just to them in great things, and Humours them sometimes in small ones, is sure to have and keep them from all the World.

340. For the People is the Politick Wife of the Prince, that may be better managed by Wisdom, than ruled by Force.

341. But where the Magistrate is partial and serves ill turns, he loses his Authority with the People; and gives the Populace opportunity to grat-

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ifie their Ambition: And to lay *Stumbling-block* for his People to fall upon.

342. It is true, that where a Subject is more Popular than the Prince, the Prince is in Danger: But it is as true, that it is his *own Fault*: For no Body has the like *Means, Interest or Reason*, to be popular as He.

343. It is an unaccountable thing, that some Princes incline rather to *fear'd than lov'd*; when they see, that Fear does not oftener secure a Prince against the Dissatisfaction of his People, than Love makes a Subject to be popular for such a Prince.

344. Certainly Service upon *Innu*nation is like to go *farther* than Obedience upon Compulsion.

345. The *Romans* had a just Set of this, when they plac'd *Optimus*

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before *Maximus*, to their most Illustrious *Captains* and *Cesars*.

346. Besides, Experience tells us, That Goodness raises a *nobler* Passion in the Soul, and gives a *better* Sense of Duty than Severity.

347. What did *Pharaoh* get by increasing the *Israelites* Task? *Ruine* to himself in the End.

348. Kings, chiefly in this, should imitate God: *Their Mercy should be above all their Works.*

349. The Difference between the *Prince* and the *Peasant*, is in this World: But a *Temper* ought to be observ'd by him that has the Advantage here, because of the Judgment in the next.

350. The End of every thing should direct the Means: Now that of Gov-

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ernment being the *Good of the whole*, nothing less should be the *Aim of the Prince*.

351. As often as Rulers endeavour to attain just Ends by just *Medium*, they are sure of a *quiet* and easy Government; and as sure of Convulsions, where the *Nature* of things are violated, and their *Order* overrul'd.

352. It is certain, Princes ought to have great *Allowances* made them for Faults in Government; since they see by other People's Eyes, and hear by their Ears. But *Ministers of State*, their immediate Confidants and Instruments, have much to answer for, if they gratifie private Passions, they misguide the Prince to do publick Injury.

353. Ministers of State should undertake their Posts at *their Peril*.]

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Princes overrule them, let them shew the *Law*, and humbly *resign*: If *Fear Gain* or *Flattery* prevail, let them answer it to the *Law*.

354. The Prince cannot be preserv'd, but where the Minister is punishable: For People, as well as Princes, will not endure *Imperium in Imperio*.

355. If Ministers are weak or ill Men, and so spoil their Places, it is the *Prince's Fault* that chose them: But if their Places spoil them, it is *their own Fault* to be made worse by them.

356. It is but just that those that reign by their Princes, should suffer for their Princes: For it is a safe and necessary Maxim, not to shift Heads

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in Government, while the Hands are in being that should answer for them.

357. And yet it were *intolerable* to be a Minister of State, if every Body may be Accuser and Judge.

358. Let therefore the *false Accuser* no more escape an exemplary Punishment, than the Guilty Minister.

359. For it *profanes* Government to have the *Credit* of the leading Men in it, subject to *vulgar Censure*; which is often *ill grounded*.

360. The Safety of a Prince, therefore consists in a well-chosen Council: And that only can be said to be so, where the Persons that compose it are *qualified* for the Business that comes before them.

361. Who would send to a *Taylor*

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to make a *Lock*, or to a *Smith* to make a *Suit of Cloaths*?

362. Let there be *Merchants* for Trade, *Seamen* for the Admiralty, *Travellers* for Foreign Affairs, some of the *Leading Men* of the Country for Home-Business, and *Common* and *Civil Lawyers* to advise of *Legality* and *Right*: Who should always keep to the strict Rules of *Law*.

363. Three Things contribute much to ruin Governments; *Looseness*, *Oppression* and *Envy*.

364. Where the Reins of Government are too *slack*, there the Manners of the People are *corrupted*: And that destroys Industry, begets Effeminacy, and provokes *Heaven* against it.

365. *Oppression* makes a *Poor*

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Country, and a *Desperate People*, who always wait an Opportunity to *change*.

366. *He that ruleth over Men, must be just, ruling in the Fear of God*, said an old and a wise King.

367. *Envy disturbs* and distracts Government, clogs the Wheels, and perplexes the Administration: And nothing contributes more to the Disorder, than a *partial distribution of Rewards and Punishments in the Sovereign*.

368. As it is not reasonable that Men should be compell'd to serve; so those that have Employments should not be endured to leave them humourously.

369. Where the State intends a Man no Affront, he should not Affront the State.

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A PRIVATE LIFE

370. A private Life is to be preferr'd; the Honour and Gain of publick Posts, bearing no proportion with the Comfort of it. The one is *free* and *quiet*, the other *servile* and *noisy*.

371. It was a great Answer of the *Shunamite* Woman, *I dwell among my own People.*

372. They that live of their *own*, neither need, nor often list to wear the *Livery* of the Publick.

373. Their Subsistance is not *during Pleasure*; nor have they patrons to please or present.

374. If they are not advanced, neither can they be *disgraced*. And as they know not the Smiles of Majesty,

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so they *feel not* the Frowns of Greatness; or the Effects of Envy.

375. If they want the Pleasures of a Court, they also escape the *temptations* of it.

376. Private Men, in fine, are much their own, that paying common Dues, they are *Sovereigns* of all the rest.

A PUBLICK LIFE

377. Yet the Publick must and will be served; and they that do it well deserve publick Marks of Honour and Profit.

378. To do so, Men must have *publick Minds*, as well as Salaries; or they will serve *private Ends* at the Publick Cost.

379. Governments can never be well

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administered, but where those entrusted make *Conscience* of well discharging their Place.

QUALIFICATIONS

380. Five Things are requisite to a good Officer; *Ability, Clean Hands, Dispatch, Patience and Impartiality.*

CAPACITY

381. He that understands not his Employment, whatever else he knows, must be unfit for it, and the Publick suffers by his Inexpertness.

382. They that are able, should be *just* too; or the Government may be the *worse* for their Capacity.

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CLEAN HANDS

383. *Covetousness* in such Men prompts them to prostitute the Publick for Gain.

384. The taking of a *Bribe* or *Gratuity*, should be punished with as severe Penalties, as the defrauding of the State.

385. Let Men have sufficient Salaries, and exceed them at their *Peril*.

386. It is a Dishonour to Government, that its Officers should live of Benevolence; as it ought to be Infamous for Officers to dishonour the Publick, by being *twice* paid for the same Business.

387. But to be paid, and not to do Business, is *rank* Oppression.

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DISPATCH

388. *Dispatch* is a great and good Quality in an Officer; where Duty, not Gain, excites it. But of this, too many make their private Market and *Overplus* to their Wages. Thus the Salary is for *doing*, and the *Bribe* for *dispatching* the Business: As if Business could be done before it were dispatched: Or what ought to be done, ought not to be dispatch'd: Or they were to be paid apart, one by the Government, t'other by the Party.

389. *Dispatch* is as much the Duty of an Officer, as doing; and very much the *Honour* of the Government he serves.

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390. *Delays* have been *more injurious* than direct Injustice.

391. They too often starve those they dare not deny.

392. The very Winner is made a Loser, because he pays *twice* for his own; like those that purchase Estates Mortgaged before to the full Value.

393. Our Law says well, to delay Justice is Injustice.

394. Not to have a Right, and not to come at it, differs little.

395. Refuse or Dispatch is the Duty and Wisdom of a good Officer.

PATIENCE

396. *Patience* is a Virtue every where; but it *shines* with great Lustre in the Men of Government.

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397. Some are so Proud or Testy, they won't hear what they should redress.

398. Others so weak, they sink or burst under the weight of their Office, though they can lightly *run away* with the Salary of it.

399. Business can never be well done, that is not well understood: Which cannot be without Patience.

400. It is Cruelty indeed not to give the Unhappy an *Hearing*, whom we ought to help: But it is the top of Oppression to *Browbeat* the humble and modest Miserable, when they seek Relief.

401. Some, it is true, are unreasonable in their Desires and Hopes: But then we should inform, not *rail* at and *reject* them.

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402. It is therefore as great an Instance of Wisdom as a Man in Business can give, to be *Patient under the Impertinencies and Contradictions that attend it.*

403. *Method* goes far to prevent Trouble in Business: For it makes the Task easy, hinders Confusion, saves abundance of Time, and instructs those that have Business depending, both what to do and what to hope.

IMPARTIALITY

• 404. *Impartiality*, though it be the last, is not the least Part of the Character of a good Magistrate.

405. It is noted as a Fault, in *Holy Writ*, even to regard the *Poor*: How much more the *Rich* in Judgment?

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406. If our *Compassions* must not sway us; less should our Fears, Profits or Prejudices.

407. Justice is justly represented *Blind*, because she sees no Difference in the Parties concerned.

408. She has but one *Scale and Weight*, for Rich and Poor, Great and Small.

409. Her Sentence is not guided by the Person, but the *Cause*.

410. The *Impartial* Judge in Judgment, knows nothing but the Law: The Prince *no more* than the Peasant, his Kindred than a Stranger. Nay, his *Enemy* is sure to be upon equal Terms with his Friend, when he is upon the Bench.

411. Impartiality is the *Life* of Justice, as that is of Government.

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412. Nor is it only a Benefit to the State, for private Families cannot subsist comfortably without it.

413. Parents that are partial, are ill obeyed by their Children; and partial Masters not better served by their Servants.

414. Partiality is always *Indirect*, if not Dishonest: For it shews a *Byass* where Reason would have none; if not an *Injury*, which Justice every where forbids.

415. As it makes Favourites without Reason, so it uses no Reason in judging of Actions: Confirming the Proverb, *The Crow thinks her own Bird the fairest.*

416. What some see to be no Fault in one, they will have *Criminal* in another.

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417. Nay, how *ugly* do our own Failings look to us in the Persons of *others*, which yet we see not in our selves.

418. And but too common it is for some People, not to know their *own Maxims* and *Principles* in the *Mouths* of other Men, when they give occasion to use them.

419. *Partiality* corrupts our Judgment of Persons and things, of our selves and others.

420. It contributes more than any thing to *Factions* in Government, and *Fewds* in Families.

421. It is prodigal Passion, that seldom returns 'till it is *Hunger-bit*, and Disappointments bring it within bounds.

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422. And yet we may be indifferent, to a *Fault*.

INDIFFERENCE

423. *Indifference* is good in Judgment, but bad in *Relation*, and stark nought in *Religion*.

424. And even in Judgment, our Indifferency must be to the *Persons*, not Causes: For one, to be sure, is right.

NEUTRALITY

425. *Neutrality* is something else than Indifferency; and yet of kin to it too.

426. A Judge ought to be Indifferent, and yet he cannot be said to be Neutral.

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427. The one being to be *Even* in Judgment, and the other *not to meddle at all.*

428. And where it is Lawful, to be sure, it is best to be *Neutral.*

429. He that espouses Parties, can hardly divorce himself from their Fate; and more *fall* with their Party than rise with it.

430. A wise *Neuter* joins with neither; but *uses* both, as his honest Interest leads him.

431. A *Neuter* only has room to be a *Peace-maker*: For being of neither side, he has the Means of mediating a *Reconciliation* of both.

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A PARTY

432. And yet, where *Right* or *Religion* gives a *Call*, a Neuter must be a *Coward* or an *Hypocrite*.

433. In such Cases we should never be backward; nor yet mistaken.

434. When our *Right* or *Religion* is in question, *then* is the fittest time to assert it.

435. Nor must we always be Neutral where our Neighbours are concerned: For tho' *Medling* is a Fault, *Helping* is a *Duty*.

436. We have a *Call* to do good, as often as we have the *Power* and *Occasion*.

437. If Heathens could say, *We are not born for our selves*; surely Christians should practise it.

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438. They are taught so by his Example, as well as Doctrine, from whom they have borrowed their Name.

OSTENTATION

439. Do what good thou canst unknown; and be not vain of what ought rather to be felt, than seen.

440. The *Humble*, in the Parable of the Day of Judgment, *forgot* their good Works; *Lord, when did we do so and so?*

441. He that does Good, for Good's sake, seeks neither *Praise* nor *Reward*; tho' *sure* of both at last.

COMPLETE VIRTUE

442. Content not thy self that thou art Virtuous in the general: For *one*

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Link being wanting, the *Chain* is defective.

443. Perhaps thou art rather *Innocent* than *Virtuous*, and oweſt more to thy Constitution, than thy *Religion*.

444. Innocent, is not to be Guilty: But *Virtuous* is to *overcome* our evil Inclinations.

445. If thou hast not conquer'd thy self in that which is thy *own particular* Weakness, thou hast no Title to Virtue, tho' thou art free of other Men's.

446. For a Covetous Man to inveigh against *Prodigality*, an Atheist against *Idolatry*, a Tyrant against *Rebellion*, or a Lyer against *Forgery*, and a Drunkard against *Intemperance*, is for the Pot to call the Kettle *black*.

447. Such Reprooſt would have but

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little Success ; because it would carry but little *Authority* with it.

448. If thou wouldest conquer thy Weakness, thou must *never gratify* it.

449. No Man is compelled to Evil ; his *Consent only* makes it his.

450. 'Tis no Sin to be tempted, but to be overcome.

451. What Man in his right Mind, would conspire his own hurt ? Men are beside themselves, when they transgress their Convictions.

452. If thou wouldest not Sin, *don't Desire* ; and if thou wouldest not Lust, *don't Embrace* the Temptation : No, not *look at it*, nor *think of it*.

453. Thou wouldest take much Pains to save thy Body : Take some, prithee, to save thy Soul.

RELIGION

454. Religion is the *Fear of God*, and its Demonstration on *good Works*; and Faith is the *Root* of both: *For without Faith we cannot please God*, nor can we fear what we do not believe.

455. The *Devils* also believe and know abundance: But in this is the Difference, their Faith works not by *Love*, nor their Knowledge by *Obedience*; and therefore they are never the better for them. And if ours be such, we shall be of *their Church*, not of *Christ's*: For as the Head is, so must the Body be.

456. He was *Holy, Humble, Harmless, Meek, Merciful*, &c. when among

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us; to teach us what we should be, when he was gone. And yet he is among us still, and in us too, a living and perpetual *Preacher* of the same Grace, by his *Spirit* in our Consciences.

457. A *Minister* of the Gospel ought to be one of *Christ's making*, if he would pass for one of Christ's Ministers.

458. And if he be one of his making, he *Knows* and *Does* as well as Believes.

459. That Minister whose Life is not the *Model* of his Doctrine, is a *Babler* rather than a Preacher; a *Quack* rather than a Physician of Value.

460. Of old Time they were made Ministers by the *Holy Ghost*: And the

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more that is an *Ingredient* now, the fitter they are for that Work.

461. Running Streams are not so apt to corrupt; nor *Itinerant*, as settled Preachers: But they are not to run before they are sent.

462. As they *freely* receive from Christ, so they give.

463. They will not make that : Trade, which they know ought not in *Conscience*, to be one.

464. Yet there is no fear of their Living that *design* not to live by it.

465. The humble and true Teacher meets with more than he expects.

466. He accounts Content with Godliness great Gain, and therefore seeks not to *make a Gain of Godliness*.

467. As the Ministers of Christ are

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made by him, and are like him, so they beget People into the same Likeness.

468. To be like Christ then, is to be a Christian. And Regeneration is the only way to the Kingdom of God, which we pray for.

469. Let us *to Day, therefore, hear his Voice, and not harden our Hearts;* who speaks to us many ways. In the *Scriptures, in our Hearts, by his Servants and his Providences:* And the Sum of all is HOLINESS and CHARITY.

470. St. James gives a short Draught of this Matter, but very full and reaching, *Pure Religion and undefiled before God the Father, is this, to visit the Fatherless and the Widows in their Affliction, and to keep our selves unspotted from the World.* Which is

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compriz'd in these Two Words,
CHARITY and PIETY.

471. They that truly make these
their *Aim*, will find them their *Attain-
ment*; and with them, the *Peace* that
follows so excellent a Condition.

472. Amuse not thy self therefore
with the *numerous* Opinions of the
World, nor value thy self upon *verbal
Orthodoxy, Philosophy, or thy Skill
in Tongues, or Knowledge of the
Fathers*; (too much the *Business* and
Vanity of the World). But in this
rejoyce, *That thou knowest God, that
is the Lord, who exerciseth loving
Kindness, and Judgment, and Right-
eousness in the Earth.*

473. *Publick Worship* is very com-
mendable, if well performed. We owe
it to God and good Example. But we

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must know, that God is not tyed to Time or Place, who is *every where* at the same Time: And this we shall know, as far as we are capable, if where ever we are, our Desires are *to be with him.*

474. *Serving God*, People generally confine to the Acts of *Publick* and *Private Worship*: And those, the more zealous do oftener repeat, in hopes of Acceptance.

475. But if we consider that God is an *Infinite Spirit*, and, as such, every where; and that our Saviour has taught us, *That he will be worshipped in Spirit and in Truth*; we shall see the shortness of such a Notion.

476. For serving God concerns the *Frame* of our Spirits, in the whole Course of our Lives; in every Occa-

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sion we have, in which we may shew our Love to his Law.

477. For as Men in Battle are continually in the way of shot, so we, in this World, are ever within the Reach of *Temptation*. And herein do we serve God, if we *avoid* what we are forbid, as well as *do* what he commands.

478. God is better served in resisting a Temptation to Evil, than in many formal Prayers.

479. This is but Twice or Thrice a Day; but That every Hour and Moment of the Day. So much more is our *continual Watch*, than our Evening and Morning Devotion.

480. Wouldst thou then serve God? *Do not that alone, which thou wouldest not that another should see thee do.*

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481. Don't take God's Name in *vain*, or disobey thy *Parents*, or wrong thy *Neighbour*, or commit *Adultery*, even in thine *Heart*.

482. Neither be *vain*, *Lascivious*, *Proud*, *Drunken*, *Revengeful* or *Angry*: Nor *Lye*, *Detract*, *Backbite*, *Over-reach*, *Oppress*, *Deceive* or *Betray*: But *watch* vigorously against all Temptations to these Things; as knowing that God is *present*, the *Over-seer* of all thy Ways and most inward Thoughts, and the *Avenger* of his own Law upon the Disobedient, and thou wilt acceptably serve God.

483. It is not reason, if we expect the Acknowledgments of those to whom we are bountiful, that we should reverently pay ours to God, our most *magnificent* and *constant Benefactor*?

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484. The *World* represents a Rare and Sumptuous *Palace*, Mankind the great *Family* in it, and God the mighty *Lord* and *Master* of it.

485. We are all sensible what a stately Seat it is: The *Heavens* adorned with so many glorious *Luminaries*; and the Earth with *Groves*, *Plains*, *Valleys*, *Hills*, *Fountains*, *Ponds*, *Lakes* and *Rivers*; and *Variety of Fruits*, and *Creatures* for *Food*, *Pleasure* and *Profit*. In short, how *Noble an House he keeps*, and the Plenty and Variety and Excellency of his *Table*; his *Orders*, *Seasons* and *Suitableness* of every Time and Thing. But we must be as sensible, or at least ought to be, what *Careless* and *Idle* Servants we are, and how *short* and *disproportionable* our Behaviour is to

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his Bounty and Goodness: How long he bears, and often he *reprieves* and *forgives* us: Who, notwithstanding our Breach of Promises, and repeated Neglects, has not yet been *provok'd* to break up House, and send us to *shift* for ourselves. Should not this great Goodness raise a due Sense in us of our Undutifulness, and a Resolution to *alter* our Course and *mend* our Manners; that we may be for the future *more worthy Communicants* at our Master's good and great Table? Especially since it is not more certain that we deserve his Displeasure than that we should feel it, if we continue to be *unprofitable Servants*.

486. But tho' God has replenisht this World with abundance of good Things for Man's Life and Comfort, yet they

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are all but *Imperfect Goods*. He only is the *Perfect Good* to whom they point. But alas! Men cannot see him *for them*; tho' they should always see him *In them*.

487. I have often wondered at the *unaccountableness* of Man in this, among other things; that tho' he loves *Changes* so well, he should care so little to hear or think of his *last, great, and best Change too, if he pleases.*

488. Being, as to our Bodies, composed of *changeable Elements*, we with the World, are made up of, and subsist by *Revolution*: But our *Souls* being of another and *nobler Nature*, we should seek our *Rest* in a *more induring Habitation.*

489. The truest end of Life, is, to know the Life that *never ends.*

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490. He that makes this his *Care*, will find it his Crown at last.

491. Life else, were a *Misery* rather than a *Pleasure*, a *Judgment*, not a *Blessing*.

492. For to *Know*, *Regret* and *resent*; to *Desire*, *Hope* and *Fear* more than a Beast, and not live beyond him, is to make a Man *less than a Beast*.

493. It is the *Amends* of a short and troublesome Life, that *Doing well*, and *Suffering ill*, Entitles Man to One *Longer and Better*.

494. This ever raises the Good Man's *Hope*, and gives him *Tastes* beyond the other World.

495. As 'tis his *Aim*, so none else can hit the *Mark*.

496. Many make it their *Speculation*, but 'tis the Good Man's *Practice*.

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497. His Work keeps Pace with his Life, and so leaves nothing to be done when He Dies.

498. And he that lives to live ever, never fears dying.

499. Nor can the Means be *terrible* to him that heartily believes the End.

500. For tho' *Death* be a *Dark* Passage, it leads to Immortality, and that's Recompence enough for Suffering of it.

501. And yet Faith *Lights* us, even *through the Grave*, being the *Evidence* of Things not seen.

502. And this is the Comfort of the Good, that the Grave cannot *hold* them, and that they live as soon as they die.

503. For Death is no more than a

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Turning of us over from Time to Eternity.

504. Nor can there be a Revolution without it; for it supposes the Dissolution of one form, in order to the Succession of another.

505. *Death* then, being the *Way* and *Condition* of Life, we cannot love to live, if we cannot bear to die.

506. Let us then not cozen our selves with the *Shells* and *Husks* of things; nor prefer *Form* to Power, nor *Shadows* to Substance: *Pictures* of Bread will not *satisfie* Hunger, nor *those* of Devotion *please* God.

507. This World is a Form; our Bodies are Forms; and no visible Acts of Devotion can be without Forms. But yet the less Form in Religion the better, since God is a

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Spirit: For the more *mental* our Worship, the more *adequate* to the Nature of God; the more *silent*, the more *suitable* to the Language of a *Spirit*.

508. Words are for others, not for our selves: Nor for God, who hears not as Bodies do; but as Spirits should.

509. If we would know this *Dialect*; we must learn of the Divine Principle in us. As we hear the Dictates of that, so *God hears us*.

510. There we may see him too in all his Attributes; Tho' but in *little*, yet as much as we can apprehend or bear: for as he is in himself, he is incomprehensible, and *dwellmeth in that Light which no Eye can approach*. But in his *Image* we may behold his Glory; enough to exalt our Apprehen-

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sions of God, and to instruct us in that Worship which pleaseth him.

511. Men may *Tire* themselves in a *Labyrinth* of Search, and talk of God: But if we would know him indeed, it must be from the *Impressions* we receive of him; and the softer our Hearts are, the *deeper* and *livelier* those will be upon us.

512. If he has made us sensible of his Justice, by his *Reproof*; of his Patience, by his *Forbearance*; of his Mercy, by his *Forgiveness*; of his Holiness, by the *Sanctification* of our Hearts through his Spirit; we have a *grounded* Knowledge of God. This is *Experience*, that Speculation; This *Enjoyment*, that Report. In short, this is *undeniable* Evidence, with the

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realities of Religion, and will stan
Winds and Weathers.

513. As our Faith, so our *Der*
should be *lively*. *Cold Meat*
serve at those Repasts.

514. It's a *Coal* from God's
must kindle our Fire: And wi
Fire, *true Fire*, no acceptable Sac

515. *Open thou my Lips, and*
said the Royal Prophet, *My M*
shall praise God. But not 'till the

516. The *Preparation* of the F
as well as *Answer* of the Tongue,
the Lord: And to have it, our Pr
must be powerful, and our Wo
grateful.

517. Let us chuse, therefore, to
mune where there is the *wa*
Sense of Religion; where *Der*
exceeds Formality, and *Practice*

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corresponds with Profession; and where there is at least *as much Charity* as Zeal: For where this Society is to be found, there shall we find the Church of God.

518. As Good, so Ill Men are all of a *Church*; and every Body knows who must be *Head* of it.

519. The *Humble, Meek, Merciful, Just, Pious* and *Devout* Souls, are everywhere of one Religion; and when Death has taken off the *Mask*, they will know one another, tho' the divers *Liveries* they wear here makes them *Strangers*.

520. Great *Allowances* are to be made of Education, and personal Weaknesses: But 'tis a Rule with me, that Man is truly Religious, that loves

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the Persuasion he is of, for the Piety rather than Ceremony of it.

521. They that have one End, can hardly disagree when they meet. At least their concern in the Greater, *moderates* the value and difference about the lesser things.

522. It is a sad Reflection, that many Men hardly have *any Religion at all*, and most Men have none of their *own*. For that which is the Religion of their Education, and not of their Judgment is the Religion of *Another*, and not *Theirs*.

523. To have Religion upon Authority, and not upon Conviction, is like a *Finger Watch*, to be set forwards or backwards, as he pleases that has it in keeping.

524. It is a Preposterous thing, that

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Men can venture their Souls where they will not venture their Money: For they will take their Religion upon trust, but not trust a *Synod* about the Goodness of Half a Crown.

525. They will follow their own Judgment when their Money is concerned, whatever they do for their Souls.

526. But to be sure, that Religion cannot be right, that a Man is the *worse* for having.

527. No Religion is better than an *Unnatural One*.

528. Grace perfects, but never *sours* or *spoils* Nature.

529. To be *Unnatural* in Defence of *Grace*, is a Contradiction.

530. Hardly any thing looks *worse*,

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than to defend Religion by ways that shew it has *no Credit* with us.

531. A Devout Man is one thing, a *Stickler* is quite another.

532. When our Minds exceed their just Bounds, we must needs *discredit* what we would recommend.

533. To be Furious in Religion, is to be *Irreligiously Religious*.

534. If he that is *without Bowels*, is not a Man; How then can he be a Christian?

535. It were better to *be* of no Church, than to *be bitter* for any.

536. *Bitterness* comes very near to *Enmity*, and that is *Beelzebub*; because the *Perfection* of Wickedness.

537. A good End cannot *sanctifie* evil Means; nor must we ever do *Evil*, that Good may come of it.

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538. Some Folks think they may *Scold, Rail, Hate, Rob* and *Kill* too; so it be but *for God's sake*.

539. But nothing in us *unlike* him, can please him.

540. It is as great Presumption *to send our Passions upon God's Errands*, as it is to *palliate them with God's Name*.

541. Zeal dropped in *Charity*, is good, without it *good for nothing*: For it devours all it comes near.

542. They must *first* judge themselves, that presume to censure others: And such will not be apt to *overshoot the Mark*.

543. We are too ready to *retaliate*, rather than forgive, or gain by Love and Information.

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544. And yet we could hurt no
that we believe *loves* us.

545. Let us then try what *Love*
do: For if Men did *once see* we I
them, we should *soon find* they w
not harm us.

546. Force may subdue, but I
gains: And he that *forgives first*,
the Laurel.

547. If I am even with my En
the Debt is *paid*; But if I forgive
oblige him for ever.

548. *Love* is the hardest Less
Christianity; but, for that rea
should be most our care to le
Difficilia quae Pulchra.

549. It is a severe Rebuke
that God makes us so many
ances, and we make so few
Neighbour: *As if Charity*

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ing to do with Religion; Or Love with Faith, that ought to work by it.

550. I find all sorts of People *agree*, whatsoever were their Animosities, when *humbled* by the Approaches of Death: *Then they forgive, then they pray for, and love one another:* Which shews us, that it is not our Reason, but our *Passion*, that makes and holds up the *Feuds* that reign among men in their Health and Fulness. They, therefore, that live *nearest* to that which they should die, must certainly live *best*.

551. Did we believe a final Reckoning and Judgment; or did we think enough of what we do *believe*, we would allow *more Love* in Religion than we do; since *Religion* it self is

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nothing else but *Love to God and Man.*

552. *He that lives in Love lives God,* says the Beloved Disciple: And to be sure a Man can live *nowhere better.*

553. It is most reasonable Man should value that Benefit, which is most *durable.* Now Tongues shall cease, and Prophecy fail, and *Faith* shall be *consummated* in Sight, and Hope in Enjoyment; but *Love remains.*

554. Love is indeed Heaven upon Earth; since Heaven above would not be Heaven without it: For where there is not Love; there is Fear: But perfect Love casts out Fear. And yet naturally fear most to offend what most Love.

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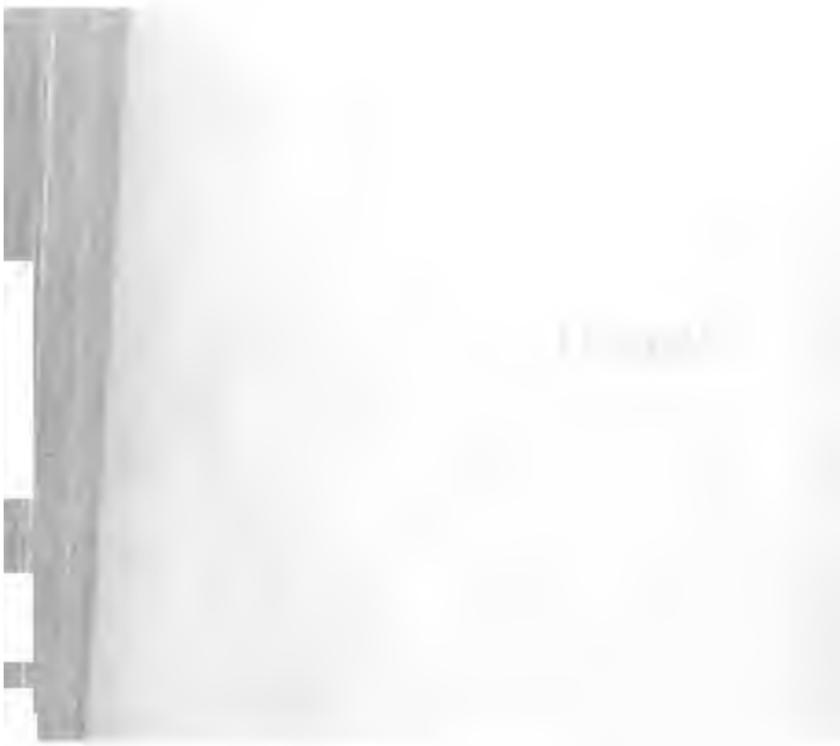
555. What we Love, we'll Hear; what we Love, we'll Trust; and what we Love, we'll serve, ay, and suffer for too. *If you love me* (says our Blessed Redeemer) *keep my Commandments.* Why? Why then he'll *Love us;* then we shall be his *Friends;* then he'll send us the *Comforter;* then whatsoever we ask, we shall receive; and then where he is *we shall be also, and that for ever.* Behold the Fruits of *Love;* the *Power, Virtue, Benefit and Beauty of Love!*

556. *Love* is above all; and when it prevails in us all, we shall all be *Lovely, and in Love with God and one with another.*

Amen.

FINIS.

Part II.



The Introduction to the Reader

THE Title of this TREATISE shows, there was a *former* of the same Nature ; and the Author hopes he runs no Hazard in recommending *both* to his Reader's Perusal. He is well aware of the *low* Reckoning the Labours of *indifferent* Authors are under, at a Time when hardly any Thing passes for current, that is not calculated to *flatter* the Sharpness of contending Parties. He is also sensible, that Books grow a very *Drug*, where they cannot raise and support their

* The Introduction

Credit, by their own Usefulness; and how far this will be able to do it, he knows not; yet he thinks himself tolerably safe in making it publick, in three Respects.

First, That the *Purchase* is *small* and the *Time* but *little*, that is requisite to read it.

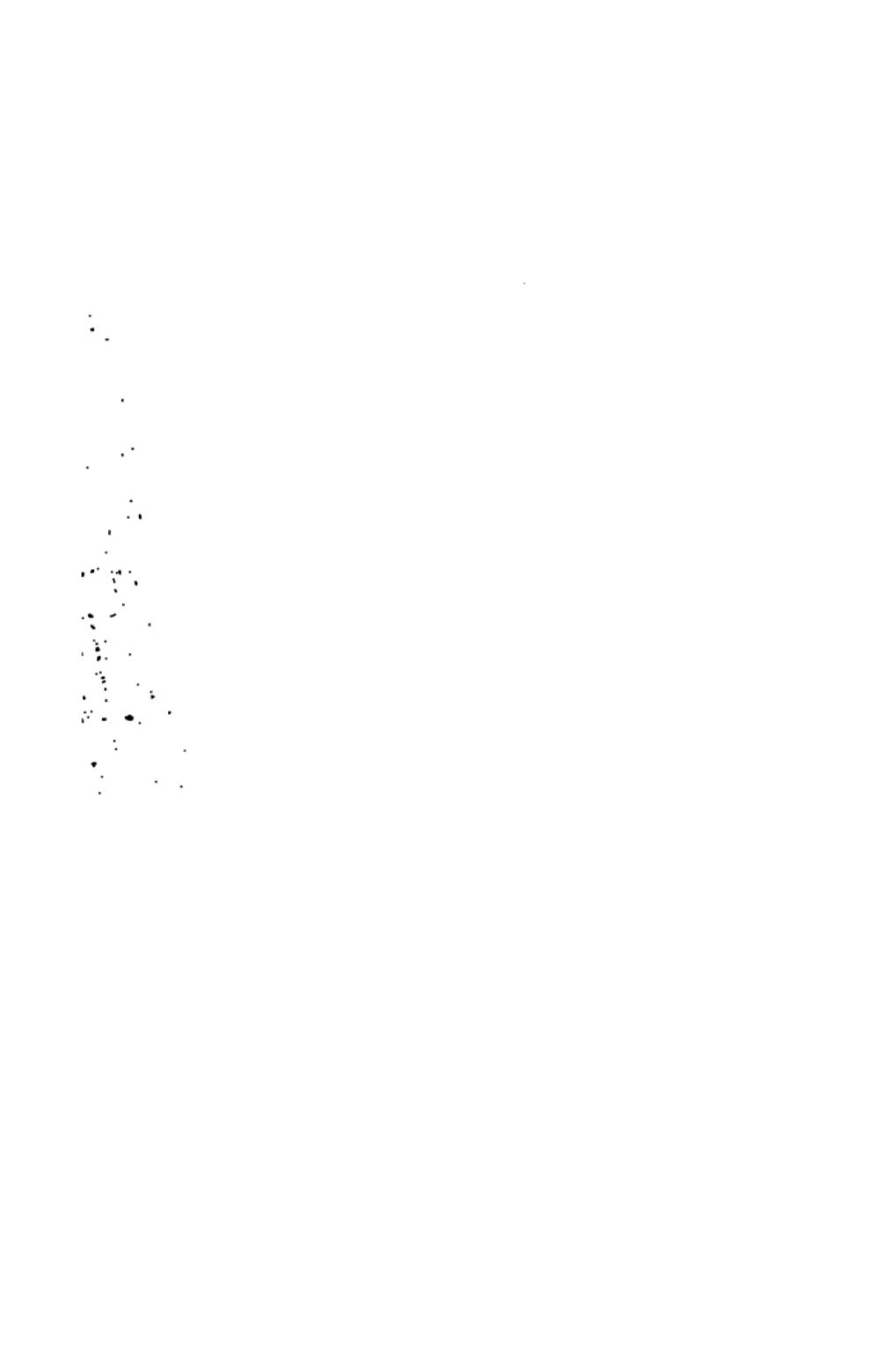
Next, Though some Men should not find it relish'd *high enough* for their finer Wits, or warmer Pallats: it will not perhaps be *useless* to those of lower Flights, and who are less engaged in publick Heats.

Lastly, The Author honestly aims as general a Benefit as the Thing will bear; to YOUTH especially, whether he hits the Mark or not: And without the least Ostentation, or private Regards.

The Introduction *

Let not Envy misinterpret his Inten-
tion, and he will be accountable for all
Other Faults.

VALE.



More Fruits of Solitude

BEING

The Second Part of Reflections and Maxims

THE RIGHT MORALIST

1. A RIGHT Moralist, is a Great and Good Man, but for that Reason he is *rarely* to be found.

2. There are a Sort of People, that are *fond* of the Character, who, in my Opinion, have but little Title to it.

3. They think it enough, not to *defraud* a Man of his Pay, or *betray*

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his Friend; but never consider, That the Law forbids the one at his Peril, and that Virtue is *seldom* the Reason of the other.

4. But certainly he that *Covets*, can no more be a Moral Man, than he that *Steals*; since he does so in his Mind. Nor can he be one that Robs his Neighbour of his *Credit*, or that craftily undermines him of his *Trade* or *Office*.

5. If a Man pays his Taylor, but Debauches his Wife; Is he a current Moralist?

6. But what shall we say of the Man that *Rebels* against his Father, is an *Ill Husband*, or an *Abusive Neighbour*; one that's *Lavish* of his Time, of his Health, and of his Estate, in which his Family is so nearly concerned? Must he go for a Right

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Moralist, because he pays his Rent well?

7. I would ask some of those Men of Morals, Whether he that Robs *God* and *Himself* too, tho' he should not defraud his Neighbour, be the Moral Man?

8. Do I owe my self Nothing? And do I not owe All to God? And if paying what we owe, makes the Moral Man, is it not fit we should begin to render our Dues, where we owe our very Beginning; ay, our *All*?

9. The *Compleat* Moralist begins with *God*; he gives him his Due, his *Heart*, his *Love*, his *Service*; the Bountiful Giver of his *Well-Being*, as well as Being.

10. He that lives without a Sense of this Dependency and Obligation, can-

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not be a Moral Man, because he does not make his Returns of Love and Obedience; as becomes an honest and a sensible Creature: Which very Term Implies he is not his own; and it cannot be very honest to mis-employ another's Goods.

11. But can there be no Debt, but to a fellow Creature? Or, will our Exactness in paying those *Driblings*, ones, while we neglect our weightier Obligations, Cancel the Bonds we lie under, and render us right and thorough Moralists?

12. As *Judgments* are paid before *Bonds*, and *Bonds* before *Bills* or *Book-Debts*, so the Moralist consider his Obligations according to their several *Dignities*.

In the first Place, *Him* to whom

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owes himself. Next, *himself*, in his Health and Livelihood. Lastly, His other Obligations, whether *Rational* or *Pecuniary*; doing to others, to the Extent of his Ability, as he would have them do unto him.

13. In short, The *Moral Man* is he that *Loves God above All, and his Neighbour as himself*, which fulfils both Tables at once.

THE WORLD'S ABLE MAN

14. It is by some thought, the Character of an Able Man, to be *Dark and not Understood*. But I am sure that is not fair Play.

15. If he be so by *Silence*, 'tis better; but if by *Disguises*, 'tis *insincere* and *hateful*.

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16. Secrecy is one Thing, *false Lights* is another.

17. The honest Man, that is rather free, than open, is ever to be preferr'd; especially when *Sense* is at Helm.

18. The Glorying of the other Humour is in a *Vice*: For it is not Humane to be *Cold, Dark* and *Unconversable*. I was a going to say, they are like *Pick-Pockets* in a Crowd, where a Man must ever have his *Hand* on his Purse; or as *Spies* in a Garrison, that if not prevented betrays it.

19. They are the *Reverse* of Human Nature, and yet this is the present World's *Wise Man* and Politician: Excellent Qualities for *Lapland* where, they say, Witches, though no many Conjurors, dwell.

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20. Like *Highway-Men*, that rarely Rob without *Vizards*, or in the *same* Wigs and Cloaths, but have a *Dress* for every Enterprize.

21. At best, he may be a *Cunning* Man, which is a sort of *Lurcher* in the Politicks.

22. He is never too hard for the *Wise* Man upon the *Square*, for that is out of his Element, and puts him quite by his Skill. Nor are *Wise Men* ever catch'd by him, but when they trust him.

23. But as *Cold* and *Close* as he seems, he can and will please all, if he gets by it, though it should neither please God nor himself at bottom.

24. He is for every Cause that brings him Gain, but Implacable if disappointed of Success.

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25. And what he cannot hinder will be sure to Spoil, by over-doing.
26. None so *Zealous* then as he that which he cannot abide.
27. What is it he will not, or can do, to hide his true Sentiments.
28. For his Interest, he refuses Side or Party; and will take *Wrong* by the Hand, when 't wont do, with as *good* a *Grace* as Right.
29. Nay, he commonly chooses Worst, because that brings the Bribe: His Cause being ever lost.
30. He Sails with all *Winds* never out of his Way, where the Thing is to be had.
31. A *Privateer* indeed, anywhere a very Bird of *Prey*.
32. True to nothing but

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and false to all Persons and Parties, to serve his own Turn.

33. Talk with him as often as you please, he will never pay you in good Coin; for 'tis either *False* or *Clipt*.

34. But to give a *False* Reason for any Thing, let my Reader never learn of him, no more than to give a Brass Half-Crown for a good one: Not only because it is not true, but because it *Deceives* the Person to whom it is given; which I take to be an *Immorality*.

35. *Silence* is much more preferable, for it *saves* the Secret, as well as the Person's Honour.

36. Such as give themselves the Latitude of saying what they do not mean, come to be *errant Jockeys* at

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more Things than one ; but in *Religion* and *Politicks*, 'tis most pernicious.

37. To hear two Men talk the *Reverse* of their own Sentiments, with all the good Breeding and Appearance of Friendship imaginable, on purpose to *Cozen* or *Pump* each other, is to a Man of *Virtue* and *Honour*, one of the Melancholiest, as well as most Nauseous Thing in the *World*.

38. But that it should be the Character of an Able Man, is to *Disinherit Wisdom*, and Paint out our Degeneracy to the Life, by setting up Fraud, an errant *Impostor*, in her Room.

39. The Tryal of Skill between these two is, who shall believe *least* what t'other says ; and he that has the *Weakness*, or good Nature to give

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first, (viz. to believe any Thing t'other says) is look'd upon to be Trick'd.

40. I cannot see the *Policy*, any more than the Necessity, of a Man's Mind always giving the Lye to his Mouth, or his Mouth ever giving the false Alarms of his Mind: For no Man can be long believed, that teaches all Men to distrust him; and since the Ablest have sometimes need of Credit, where lies the Advantage of their Politick *Cant* or *Banter* upon Mankind?

41. I remember a Passage of one of Queen *Elizabeth's* Great Men, as Advice to his Friend; *The Advantage*, says he, *I had upon others at Court, was, that I always spoke as I thought, which being not believed by them, I both preserv'd a good Conscience, and suffered no Damage from that Free-*

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dom: Which, as it shows the Vice to be Older than our Times, so that Gallant Man's Integrity, to be the best Way of avoiding it.

42. To be sure it is wise, as well as Honest, neither to flatter other Men's Sentiments, nor Dissemble and less Contradict our own.

43. To hold ones Tongue, or speak Truth, or talk only of indifferent Things, is the Fairest Conversation.

44. Women that rarely go Abroad without Vizard-Masks, have none the best Reputation. But when I consider what all this Art and Disguise are for, it equally heightens Wise Man's Wonder and Avers. Perhaps it is to betray a Father, a Brother, a Master, a Friend, a Neighbour, or ones own Party.

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45. A fine Conquest! what Noble *recians* and *Romans* abhor'd: As if Government could not *subsist* without Knavery, and that Knaves were the *usefulest* Props to it; tho' the basest, as well as greatest, Perversion of the *ends* of it.

46. But that it should become a *Maxim*, shows but too grossly the Corruption of the Times.

47. I confess I have heard the Stile of a *Useful Knav*, but ever took it to be a silly or a knavish Saying; at least an *Excuse* for Knavery.

49. Besides, Employing Knaves, *encourages* Knavery instead of punishing it; and *Alienates* the Reward of Virtue. Or, at least, must make the World believe, the Country yields

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not honest Men enough, able to
her.

50. Art thou a Magistrate?
such as have *clean* Characters
they live, and of Estates to *se*.
just Discharge of their Trusts
are under no Temptation to
Points for a Fortune: For som
such may be found, *sooner* tha
are Employed.

51. Art thou a Private Man
tract thy Acquaintance in a
Compass, and chuse Those
Subjects of it, that are Men
ciples; such as will make f
where Honour will not lead
and that had rather bear t
of not being *thorow Paced*
forfeit their Peace and R.
a *base* Compliance.

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THE WISE MAN

52. The *Wise* Man Governs himself by the *Reason* of his Case, and because what he does is *Best*: Best, in a Moral and Prudent, not a *Sinister* Sense.

53. He proposes just Ends, and employs the *fairest* and *probablest* Means and Methods to attain them.

54. Though you cannot always penetrate his Design, or his Reasons for it, yet you shall ever see his Actions of a *Piece*, and his Performances like a *Workman*: They will bear the *Touch* of Wisdom and Honour, as often as they are tryed.

55. He scorns to serve himself by *Indirect Means*, or be an *Interloper* in Government, since just Enterprises

never want any Just *Ways* to sue them.

56. To do Evil, that Good come of it, is for *Bunglers* in Politics as well as Morals.

57. Like those Surgeons, that cut off an Arm they can't cure, to their Ignorance and save their Patients.

58. The *Wise Man* is *Cautious*, not cunning; *Judicious*, but Crafty; making Virtue the *Meter* of using his Excellent Understanding in the Conduct of his Life.

59. The *Wise Man* is equal, ready but not *officious*; has in every Thing an Eye to *Sure Footing*: He offends *no Body*, nor easily is offended, always willing to Compound *Wrongs*, if not forgive them.

60. He is never *Captious*, nor *malicious*.

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hates *Banter* and *Jests*: He may
Pleasant, but not Light; he never
s but in *Substantial Ware*, and
es the rest for the *Toy Pates* (or
ps) of the *World*; which are so
from being his Business, that they
not so much as his *Diversion*.

1. He is always for some solid
d, *Civil* or *Moral*; as, to make his
ntry more *Virtuous*, Preserve her
ce and Liberty, Employ her Poor,
rove Land, Advance Trade, Sup-
s Vice, Incourage Industry, and
Mechanick Knowledge; and that
should be the *Care* of the Govern-
t, and the Blessing and Praise of
People.
2. To conclude: He is Just, and
s God, *hates Covetousness, and*

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*eschews Evil, and loves his Neigh-
as himself.*

OF THE GOVERNMENT OF THOUGHTS

63. Man being made a Reasoning Creature, and so a *Thinking* Creature, there is nothing more *Worthy* of his Being than the *Right* Direction and Employment of his Thoughts; since upon *This*, depends both his Usefulness to the Publick, and his own present & future Benefit in all Respects.

64. The Consideration of this, has often obliged me to Lament the unhappy State of Mankind, that thro' too great a Mixture and Confusion of their Thoughts, have been hardly able

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make a Right or a Mature Judgment of Things.

65. To this is owing the various *Uncertainty* and *Confusion* we see in the *World*, and the *Intemperate Zeal* that occasions them.

66. To this also is to be attributed the *imperfect Knowledge* we have of Things, and the slow Progress we make in attaining to a Better; like the Children of *Israel* that were *forty Years* upon their Journey, from *Egypt* to *Canaan*, which might have been performed in *Less than One*.

67. In fine, 'tis to this that we ought to ascribe, if not all, at least most of the Infelicities we Labour under.

68. *Clear* therefore thy Head, and *Rally*, and *Manage* thy Thoughts *Rightly*, and thou wilt *Save Time*, and

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*See and Do thy Business Well; for thy Judgment will be *Distinct*, thy Mind *Free*, and the Faculties *Strong* and *Regular*.*

69. Always remember to *bound* thy Thoughts to the *present* Occasion.

70. If it be thy Religious Duty, suffer nothing else to *Share* in them. And if any Civil or Temporal Affair, observe the same Caution, and thou wilt be a *whole* Man to every Thing, and do *twice* the Business in the same Time.

71. If any Point over-Labours thy Mind, divert and relieve it, by some other Subject, of a more *Sensible*, or Manual Nature, rather than what may affect the Understanding; for this were to write one Thing *upon* another,

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which *blots out* our former Impressions, or renders them *illegible*.

72. *They* that are least divided in their Care, always give the best Account of their Business.

73. As therefore thou art always to pursue the *present* Subject, till thou hast master'd it, so if it fall out that thou hast more Affairs than one upon thy Hand, be sure to *prefer* that which is of *most Moment*, and will *least* wait thy Leisure.

74. He that Judges not well of the Importance of his Affairs, though he may be always *Busy*, he must make but a *small* Progress.

75. But make not more Business necessary than is so; and rather *lessen* than augment *Work* for thy self.

76. Nor yet be *over-eager* in pursuit

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of any Thing; for the Mercurial too often happen to leave *Judgment* behind them, and sometimes make Work for *Repentance*.

77. He that *over-runs* his Business, leaves it for him that follows more leisurely to take it up; which has often proved a profitable Harvest to them that never Sow'd.

78. 'Tis the Advantage that slower Tempers have upon the Men of lively Parts; that tho' they don't lead, they will *Follow well, and Glean Clean*.

79. Upon the whole Matter, Employ thy Thoughts as thy Business requires, and let that have Place according to Merit and Urgency; giving every Thing a Review and due Digestion, and thou wilt prevent many Errors and Vexations, as well as save much

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Time to thy self in the Course of thy Life.

OF ENVY

80. It is the Mark of an ill Nature, to *lessen* good Actions, and *aggravate* ill Ones.

81. Some men do as much *begrutch* others a good Name, as they want one themselves; and perhaps *that* is the Reason of it.

82. But certainly they are in the Wrong, that can think they are lessened, because others have their *Due*.

83. Such People generally have less Merit than Ambition, that *Covet* the Reward of other Men's; and to be sure a very ill Nature, that will rather *Rob* others of their Due, than allow them their Praise.

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84. It is more an Error of our Will, than our Judgment: For we know it to be an Effect of our *Passion*, not our Reason; and therefore we are the more culpable in our *Partial* Estimates.

85. It is as Envious as Unjust, to *underrate* another's Actions where their intrinsick *Worth* recommends them to disengaged Minds.

86. Nothing shews more the Folly, as well as Fraud of Man, than *Clip-ping* of Merit and Reputation.

87. And as some Men think it an *Allay* to themselves, that others have their Right; so they know no End of *Pilfering* to raise their own Credit.

88. This Envy is the Child of *Pride*, and Misgives, rather than Mistakes.

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89. It will have Charity, to be *Ostentation*; Sobriety, *Covetousness*; Humility, *Craft*; Bounty, *Popularity*: In short, Virtue must be *Design*, and Religion, only *Interest*. Nay, the best of Qualities must not pass without a *BUT* to allay their Merit and abate their Praise. *Basest* of Tempers! and they that have them, the *Worst* of Men!

90. But Just and Noble Minds Rejoice in other Men's Success, and *help* to augment their Praise.

91. And indeed they are not without a Love to Virtue, that take a Satisfaction in seeing her Rewarded, and such deserve to *share* her Character that do abhor to *lessen* it.

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OF MAN'S LIFE

92. Why is Man *less* durable than the Works of his Hands, but because *This is not* the Place of his Rest?

93. And it is a Great and Just Reproach upon him, that he should *fix* his Mind where he cannot *stay* himself.

94. Were it not more his *Wisdom* to be concerned about those *Works* that will go with him, and erect a Mansion for him where Time has Power neither over him nor it?

95. 'Tis a sad Thing for *Man* so often to miss his Way to his *Best*, as well as most Lasting Home.

OF AMBITION

96. They that soar too high, often fall *hard*; which makes a *low* and level Dwelling preferable.

97. The tallest Trees are most in the Power of the *Winds*, and Ambitious *Men* of the Blasts of Fortune.

98. They are *most* seen and observed, and most envyed: Least Quiet, but most talk'd of, and not often to their Advantage.

99. Those Buildings had need of a good Foundation, that lie so much exposed to *Weather*.

100. Good *Works* are a *Rock*, that will support their Credit; but Ill Ones a Sandy Foundation that *Yields* to Calamities.

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101. And truly they ought to expect no Pity in their Fall, that when in Power had no *Bowels* for the Unhappy.

102. The worst of Distempers; always Craving and Thirsty, Restless and Hated: A perfect *Delirium* in the Mind: *Insufferable* in Success, and in Disappointments most *Revengeful*.

OF PRAISE or APPLAUSE

103. We are too apt to love *Praise* but not to *Deserve* it.

104. But if we would Deserve it we must love *Virtue* more than Th

105. As there is no Passion in sooner moved, or more deceivable, for that Reason there is none of which we ought to be more *Watch*

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hether we give or receive it: For if we give it, we must be sure to mean it, and measure it too.

106. If we are *Penurious*, it shows *Emulation*; if we exceed, *Flattery*.

107. *Good Measure* belongs to Good Actions; more looks Nauseous, as well as Insincere; besides, 'tis a *Persecuting* of the Meritorious, who are out of Countenance to *hear*, what they deserve.

108. It is much *easier* for him to merit Applause, than *hear* of it: And he never doubts himself more, or the Person that gives it, than when he *hears so much* of it.

109. But to say true, there needs not *many* Cautions on this Hand, since the *World* is rarely *just enough* to the Deserving.

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110. However, we cannot be too Circumspect *how* we receive Praise For if we contemplate our selves in a *false* Glass, we are sure to be *mistaken* about our Dues; and because we are too apt to believe what is Pleasing rather than what is True, we may be too easily swell'd, beyond our just Proportion, by the *Windy* Compliments of Men.

111. Make ever therefore *Allouances* for what is said on such Occasions, or thou Exposest, as well as Deceivest thy self.

112. For an Over-value of ourselves, gives us but a dangerous Security in many Respects.

113. We expect more than belongs to us; take all that's given us though never meant us; and fall out with

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those that are not as *full of us* as we are of our selves.

114. In short, 'tis a Passion that abuses our Judgment, and makes us both Unsafe and Ridiculous.

115. Be not *fond* therefore of Praise, but *seek* Virtue that leads to it.

116. And yet no more *lessen* or *dissemble* thy Merit, than over-rate it: For tho' Humility be a Virtue, an affected one is none.

OF CONDUCT in SPEECH

117. Enquire *often*, but Judge *rarely*, and thou wilt not often be mistaken.

118. It is safer to Learn, than teach; and who conceals his Opinion, has *nothing* to Answer for.

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119. Vanity or Resentment often engage us, and 'tis two to one but we come off Losers; for one shews a Want of *Judgment* and *Humility*, as the other does of *Temper* and *Discretion*.

120. Not that I admire the *Reserved*; for they are next to *Unnatural* that are not Communicable. But if Reservedness be at any Time a Virtue, 'tis in *Throngs* or *ill Company*.

121. Beware also of *Affectation in Speech*; it often wrongs *Matter*, and ever shows a *blind Side*.

122. Speak properly, and in as few Words as you can, but always *plainly*; for the End of Speech is not Ostentation, but to be understood.

123. They that affect Words more

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than Matter, will *dry* up that little they have.

124. *Sense* never fails to give them that have it, *Words* enough to make them understood.

125. But it too often happens in some Conversations, as in *Apothecary-Shops*, that those Pots that are *Empty*, or have Things of small Value in them, are as *gaudily Dress'd* and *Flourish'd*, as those that are full of precious Drugs.

126. This Labouring of slight Matter with flourish'd Turns of Expression, is fulsome, and worse than the *Modern Imitation* of Tapestry, and *East-India Goods*, in Stuffs and Linens. In short, 'tis but *Taudry Talk*, and next to very Trash.

UNION of FRIENDS

127. They that love *beyond* the *World*, cannot be separated by it.

128. Death cannot kill, what *never* dies.

129. Nor can Spirits ever be divided that love and live in the *same* Divine Principle; the *Root* and *Record* of their Friendship.

130. If Absence be not Death, neither is theirs.

131. Death is but *Crossing* the *World*, as Friends do the Seas; They live in one another still.

132. For they must needs be present, that love and live in that which is *Omnipresent*.

133. In this Divine Glass, they see

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Face to Face; and their Converse is *Free*, as well as *Pure*.

134. This is the Comfort of Friends, that though they may be said to *Die*, yet their Friendship and Society are, in the best Sense, ever present, because *Immortal*.

OF being EASY in LIVING

135. 'Tis a Happiness to be delivered from a *Curious* Mind, as well as from a Dainty Palate.

136. For it is not only a Troublesome but *Slavish* Thing to be *Nice*.

137. They *narrow* their own Freedom and Comforts, that make *so much* requisite to enjoy them.

138. To be *Easy* in Living, is much

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of the *Pleasure* of Life: But difficult Tempers will always want it.

139. A *Careless* and *Homely* Breeding is therefore preferable to one Nice and Delicate.

140. And he that is taught to live upon a *little*, owes more to his Father's *Wisdom*, than he that has a great deal left him, does to his Father's Care.

141. Children can't well be too hardly Bred: For besides that it *fits* them to bear the *Roughest* Provocations, it is more *Masculine*, Active and Healthy.

142. Nay, 'tis certain, that the *Liberty* of the Mind is mightily preserved by it: For so 'tis served, instead of being a Servant, indeed a Slave to sensual Delicacies.

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143. As Nature is soon answered,
so are such *satisfied*.

144. The Memory of the Ancients
is hardly in any Thing more to be cele-
brated, than in a *Strict and Useful*
Institution of Youth.

145. By *Labour* they prevented
Luxury in their *young* People, till
Wisdom and Philosophy had taught
them to *Resist* and *Despise* it.

146. It must be therefore a gross
Fault to strive so hard for the Pleas-
ure of our Bodies, and be so insensible
and careless of the *Freedom* of our
Souls.

OF MAN'S INCONSIDERATE - NESS and PARTIALITY

147. 'Tis very observable, if our
Civil Rights are invaded or incroach'd

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upon, we are mightily *touch'd*, and fill every Place with our Resentment and Complaint; while we suffer ourselves, our *Better* and Nobler Selves, to be the *Property* and Vassals of Sin, the *worst* of Invaders.

148. *In vain* do we expect to be delivered from such Troubles, till we are delivered from the *Cause* of them, our Disobedience to God.

149. When he has his *Dues* from us, it will be *time enough* for Him to give us ours out of one another.

150. 'Tis our great Happiness, if we could understand it, that we meet with such *Checks* in the *Career* of our worldly Enjoyments, lest we should *Forget* the Giver, adore the Gift, and terminate our *Felicity* here, which is not Man's *ultimate* Bliss,

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151. Our Losses are often made *Judgments* by our *Guilt*, and *Mercies* by our *Repentance*.

152. Besides, it argues great Folly in Men to let their Satisfaction exceed the *true Value* of any Temporal Matter: For Disappointments are not always to be measured by the Loss of the Thing, but the *Over-value* we put upon it.

153. And thus Men improve their own Miseries, for want of an Equal and Just Estimate of what they Enjoy or Lose.

154. There lies a *Proviso* upon every Thing in this World, and we must observe it at our own Peril, *viz.* *To love God above all*, and Act for *Judgment*, the *Last I mean*.

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OF the RULE of JUDGING

155. In all Things *Reason* should prevail: 'Tis quite another Thing to be *stiff* than steady in an Opinion.

156. This may be Reasonable, but that is ever *Wilful*.

157. In such Cases it always happens, that the clearer the Argument, the *greater* the Obstinacy, where the *Design* is not to be convinced.

158. This is to value Humour more than Truth, and prefer a *sullen Pride* to a reasonable Submission.

159. 'Tis the Glory of a Man to *vail* to Truth; as it is the Mark of a good Nature to be *Easily* entreated.

160. Beasts Act by Sense, Man should by *Reason*; else he is a greater Beast than ever God made: And the

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Proverb is verified, The Corruption of the best Things is the worst and most offensive.

161. A reasonable Opinion must ever be in Danger, where Reason is not Judge.

162. Though there is a Regard due to Education, and the Tradition of our Fathers, Truth will ever *deserve*, as well as claim the Preference.

163. If like *Theophilus* and *Timothy*, we have been brought up in the Knowledge of the best Things, 'tis our Advantage: But neither they nor we *lose* by trying their Truth; for so we learn their, as well as its *intrinsick Worth*.

164. Truth never lost Ground by Enquiry, because she is *most of all Reasonable*.

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165. Nor can that need another Authority, that is *Self-evident.*

166. If my own Reason be *on the Side* of a Principle, *with what* can I Dispute or withstand it?

167. And if Men would once consider one another reasonably, they would either reconcile their Differences, or *more Amicably* maintain them.

168. Let That therefore be the Standard, that has *most to say* for itself; Tho' of that let *every Man* be Judge for himself.

169. Reason, like the *Sun*, is *Common* to All; And 'tis for want of examining all by the *same* Light and Measure, that we are not all of the *same* Mind: For all have it to that End, though all do not use it *So.*

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OF FORMALITY

170. Form is Good, but not *Formality*.

171. In the Use of the best of Forms there is too much of that I fear.

172. 'Tis absolutely necessary, that this Distinction should go along with People in their Devotion; for too many are apter to rest upon *What* they do, than *How* they do their Duty.

173. If it were considered, that it is the *Frame* of the Mind that gives our Performances Acceptance, *we* would lay more Stress on our *Inward* Preparation than our Outward Action.

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OF the mean NOTION we have of GOD

174. Nothing more shews the low Condition Man is fallen into, than the *unsuitable* Notion we must have of God, by the *Ways* we take to please him.

175. As if it availed any Thing to him that we performed so many Ceremonies and external Forms of Devotion, who never meant more by them, than to try our Obedience, and through them, to shew us something *more Excellent and Durable* beyond them.

176. Doing, while we are *Undoing*, is good for nothing.

177. Of what Benefit is it to say our *Prayers* regularly, go to *Church*, re-

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ceive the *Sacraments*, and may be go
o *Confessions* too; ay, *Feast* the
Priest, and give *Alms* to the Poor, and
yet *Lye*, *Swear*, *Curse*, be *Drunk*,
Covetous, *Unclean*, *Proud*, *Revenge-
ful*, *Vain* and *Idle* at the same Time?

178. Can one excuse or ballance the
other? Or will God think himself well
served, where his Law is *Violated*?
Or well used, where there is so much
more *Show* than *Substance*?

179. 'Tis a most dangerous Error
for a Man to think to excuse himself
in the Breach of a Moral Duty, by a
*Formal Performance of Positive Wor-
ship*; and less when of Human Inven-
tion.

180. Our Blessed Saviour most
rightly and clearly distinguished and
determined this Case, when he told the

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Jews, that they were his *Mother*, his *Brethren* and *Sisters*, who did the *Will* of his Father.

OF the BENEFIT of JUSTICE

181. Justice is a great Support of Society, because an *Insurance* to all Men of their Property: This violated, there's no Security, which throws all into *Confusion* to recover it.

182. An Honest Man is a fast *Pledge* in Dealing. A Man is *Sure* to have it if it be *to be had*.

183. Many are so, meerly of *Necessity*: Others not so only for the same Reason: But such an honest Man is *not* to be thanked, and such a dishonest Man is to be *pity'd*.

184. But he that is dishonest for

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Gain, is *next* to a Robber, and to be
punish'd for Example.

185. And indeed there are *few*
Dealers, but what are Faulty, which
makes Trade *Difficult*, and a great
Temptation to Men of *Virtue*.

186. 'Tis not what they *should*, but
what they *can* get: Faults or Decays
must be concealed: Big Words given,
where they are not deserved, and the
Ignorance or Necessity of the Buyer
imposed upon for unjust Profit.

187. These are the Men that keep
their Words for their own Ends, and
are only Just for Fear of the Magis-
trate.

188. A *Politick* rather than a Moral
Honesty; a *constrained*, not a chosen
Justice: According to the Proverb,

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Patience per Force, and thank you for nothing.

189. But of all Justice, that is the greatest, that passes under the Name of Law. A Cut-Purse in *Westminster-Hall* exceeds; for that advances Injustice to Oppression, where Law is alledged for that which it should punish.

OF JEALOUSY

190. The Jealous are Troublesome to others, but a *Torment* to themselves.

191. Jealousy is a kind of *Civil War* in the Soul, where *Judgment* and *Imagination* are at perpetual *Jars*.

192. This Civil *Dissension* in the Mind, like that of the Body Politick,

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commits great Disorders, and lays all waste.

193. Nothing stands safe in its *Way*: *Nature, Interest, Religion*, must Yield to its Fury.

194. It violates *Contracts*, Dissolves *Society*, Breaks *Wedlock*, Betrays *Friends* and *Neighbours*. *No Body* is Good, and every one is either doing or designing them a *Mischief*.

195. It has a *Venome* that more or less rankles wherever it bites: And as it reports Fancies for Facts, so it *disturbs* its *own House* as often as other Folks.

196. Its Rise is *Guilt* or *Ill Nature*, and by Reflection thinks its own Faults to be other Men's; as he that's over-run with the *Jaundice* takes others to be *Yellow*.

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197. A Jealous Man only sees his *own Spectrum*, when he looks upon other Men, and gives his Character in theirs.

OF STATE

198. I love Service, but not *State*; One is Useful, the other is *Superfluous*.

199. The *Trouble* of this, as well as Charge, is Real; but the Advantage only Imaginary.

200. Besides, it helps to set us up *above our selves*, and Augments our Temptation to Disorder.

201. The *Least* Thing out of Joint, or omitted, make us uneasy: and we are ready to think our selves ill served, about that which is of no real Service at all: Or so much better than

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other Men, as we have the Means of greater State.

202. But this is all for want of *Wisdom*, which carries the *truest* and most forceable *State* along with it.

203. He that makes not himself *Cheap* by indiscreet Conversation, puts Value enough upon himself every where.

204. The other is rather Pageantry than State.

OF a GOOD SERVANT

205. A True, and a Good Servant, are the same Thing.

206. But no *Servant* is True to his Master, that Defrauds him.

207. Now there are many Ways of Defrauding a Master, as, of *Time*,

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Care, Pains, Respect, and Reputation,
as well as *Money.*

208. He that Neglects his Work,
Robs his Master, since he is Fed and
Paid as if he did his Best; and he
that is not as Diligent in the Absence,
as in the Presence of his Master, can-
not be a true Servant.

209. Nor is he a true Servant, that
buys dear to *share* in the Profit with
the Seller.

210. Nor yet he that tells Tales
without Doors; or deals basely in his
Master's Name with other People;
or Connives at others Loyterings,
Wasteings, or dishonourable Reflec-
tions.

211. So that a true *Servant* is
Diligent, Secret, and Respectful: More

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Tender of his Master's Honour and Interest, than of his own Profit.

212. Such a *Servant* deserves well, and if Modest under his Merit, should liberally feel it at his Master's Hand.

OF an immediate PURSUIT of the WORLD

213. It shews a *Depraved* State of Mind, to *Care* and Care for that which one does not need.

214. Some are as eager to be *Rich*, as ever they were to Live: For *Superfluity*, as for Subsistance.

215. But that *Plenty* should augment *Covetousness*, is a *Perversion* of Providence; and yet the Generality are the *worse* for their Riches.

216. But it is strange, that *Old*

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Men should excel: For generally, Money lies nearest them that are near-est their *Graves*: As if they would augment their Love in Proportion to the *little* Time they have left to enjoy it: And yet their Pleasure is without Enjoyment, since none enjoy what they do *not use*.

217. So that instead of learning to leave their great Wealth easily, they hold the *Faster*, because they must leave it: So *Sordid* is the Temper of some Men.

218. Where *Charity* keeps Pace with Gain, Industry is blessed: But to slave to get, and keep it *Sordidly*, is a *Sin* against *Providence*, a Vice in *Government*, and an Injury to their *Neighbours*.

219. Such are they as spend not one

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Fifth of their Income, and, it may be, give not one *Tenth* of what they spend to the Needy.

220. This is the *worst* Sort of Idolatry, because there can be *no Religion* in it, nor Ignorance pleaded in *Excuse* of it; and that it wrongs other Folks that ought to have a *Share* therein.

OF the INTEREST of the PUBLICK in our ESTATES

221. Hardly any Thing is given us for our *Selves*, but the Publick may claim a *Share* with us. But of all we call ours, we are *most accountable* to God and the Publick for our Estates: In this we are but *Stewards*, and to

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Hord up all to ourselves is great Injustice as well as Ingratitude.

222. If all Men were so far *Tenants* to the Publick, that the *Superfluities* of Gain and Expence were applied to the *Exigencies* thereof, it would put an *End* to Taxes, leave never a Beggar, and make the greatest *Bank* for National Trade in *Europe*.

223. It is a *Judgment* upon us, as well as *Weakness*, tho' we won't see it, to begin at the *wrong End*.

224. If the Taxes we give are not to maintain Pride, I am sure there would be less, if *Pride* were made a *Tax* to the Government.

225. I confess I have wondered that so many Lawful and Useful Things are Excised by Laws, and *Pride* left

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to *Reign Free* over them and the Publick.

226. But since People are more afraid of the *Laws of Man* than of God, because their Punishment seems to be *nearest*: I know not how Magistrates can be excused in their suffering such *Excess* with *Impunity*.

227. Our Noble *English Patriarchs* as well as *Patriots*, were so sensible of this Evil, that they made several excellent Laws, commonly called *Sump-tuary*, to *Forbid*, at least *Limit* the *Pride* of the People; which because the Execution of them would be our Interest and Honour, their Neglect must be our just Reproach and Loss.

228. 'Tis but Reasonable that the Punishment of *Pride* and *Excess* should help to *support* the Govern-

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ment, since it must otherwise inevitably be ruined *by them.*

229. But some say, *It ruins Trade,* and will make the *Poor Burthen* some to the Publick; But if such Trade in Consequence ruins the Kingdom, is it not Time to ruin that Trade? Is Moderation no Part of our Duty, and Temperance an *Enemy* to Government?

230. He is a *Judas* that will get Money by any Thing.

231. To *wink* at a Trade that effeminate the People, and invades the Ancient Discipline of the Kingdom, is a Crime Capital, and to be severely punish'd instead of being *excused* by the *Magistrate.*

232. Is there no *better* Employment

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for the Poor than *Luxury?* *Miserable Nation!*

233. What did they before they fell into these *forbidden* Methods? Is there not Land enough in *England* to Cultivate, and more and better Manufactures to be Made?

234. Have we no Room for them in our *Plantations*, about Things that may augment *Trade*, without *Luxury*?

235. In short, let *Pride pay*, and *Excess* be well *Excised*: And if that will *Cure* the People, it will *help to Keep the Kingdom*.

THE VAIN MAN

236. But a *Vain Man* is a *Nauseous Creature*: He is so *full of himself* that



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he has *no Room* for any Thing else, be it never so Good or Deserving.

237. 'Tis *I* at every turn that *does* this, or *can* do that. And as he abounds in his *Comparisons*, so he is sure to give himself the *better* of *every Body* else; according to the Proverb, *All his Geese are Swans.*

238. They are certainly to be pity'd that can be so much *mistaken* at *Home.*

239. And yet I have sometimes thought that such People are in a sort Happy, that nothing can put *out of Countenance* with themselves, though they neither have nor merit other Peoples.

240. But at the same Time one would wonder they should not *feel* the Blows they give themselves, or get

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from others, for this intolerable and ridiculous *Temper*; nor shew any Concern at that which makes others *blush* for, as well as at them, (*viz.*) their *unreasonable Assurance*.

241. To be a Man's *own Fool* is bad enough, but the Vain Man is *Every Body's*.

242. This silly Disposition comes of a Mixture of *Ignorance, Confidence, and Pride*; and as there is more or less of the last, so it is more or less offensive or Entertaining.

243. And yet perhaps the worst Part of this Vanity is it's *Unteachableness*. Tell it any Thing, and it has known it long ago; and out-runs Information and Instruction, or else proudly *puffs* at it.

244. Whereas the greatest Under-

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standings doubt most, are readiest to learn, and least pleas'd with themselves; this, with *no Body else.*

245. For tho' they stand on *higher* Ground, and so see *farther* than their Neighbours, they are yet *humbled* by their Prospect, since it shews them something, *so much higher* and above their Reach.

246. And truly then it is, that Sense shines with the greatest Beauty when it is set in *Humility.*

247. An *humble* able Man is a *Jewel* worth a Kingdom: It is often saved by him, as *Solomon's Poor Wise Man* did the City.

248. May we have more of *them*, or less *Need* of them.

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THE CONFORMIST

249. It is reasonable to concur where Conscience does not forbid a Compliance; for Conformity is at least a Civil Virtue.

250. But we should only press it in *Necessaries*, the rest may prove a *Snare* and Temptation to *break Society*.

251. But above all, it is a *Weakness* in Religion and Government, where it is carried to Things of an Indifferent Nature, since besides that it makes Way for Scruples, Liberty is always the *Price* of it.

252. Such Conformists have little to *boast* of, and therefore the less Reason

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to Reproach others that have more Latitude.

253. And yet the *Latitudinarian* that I love, is one that is only so in Charity; for the Freedom I recommend is no *Scepticism* in Judgment, and much less so in Practice.

THE OBLIGATIONS of GREAT MEN to ALMIGHTY GOD

254. It seems but reasonable, that those whom God has *Distinguish'd* from others; by his *Goodness*, should distinguish themselves to him by their *Gratitude*.

255. For tho' he has made of *One* Blood all Nations, he has not rang'd or dignified them upon the *Level*, but

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in a sort of Subordination and Dependency.

256. If we look upwards, we find it in the Heavens, where the *Planets* have their several Degrees of Glory, and so the other *Stars* of Magnitude and Lustre.

257. If we look upon the Earth, we see it among the *Trees* of the Wood, from the *Cedar* to the *Bramble*; in the *Waters* among the *Fish*, from the *Leviathan* to the *Sprat*; in the *Air* among the *Birds*, from the *Eagle* to the *Sparrow*; among the *Beasts*, from the *Lyon* to the *Cat*; and among *Mankind* it self, from the *King* to the *Scavenger*.

258. Our Great Men, doubtless, were designed by the *Wise Framer* of the World for our *Religious, Moral*

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and *Politick Planets*; for *Lights* and *Directions* to the lower Ranks of the numerous Company of their own Kind, both in Precepts and Examples; and they are well paid for their Pains too, who have the Honour and Service of their fellow Creatures, and the *Marrow* and *Fat* of the Earth for their Share.

259. But is it not a most unaccountable Folly, that Men should be *Proud* of the Providences that should *Humble* them? Or think the *Better* of themselves, instead of *Him* that raised them so much above the Level; or in being so in their Lives, in Return of his Extraordinary Favours.

260. But it is but too near *a-kin* to us, to think no further than *our selves*, either in the *Acquisition*, or *Use* of

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our Wealth and Greatness ; when, alas, they are the *Preferments of Heaven*, to try our *Wisdom*, Bounty and Gratitude.

261. 'Tis a dangerous Perversion of the End of Providence to *Consume* the *Time*, *Power* and *Wealth* he has given us above other Men, to gratify our *Sordid Passions*, instead of playing the good Stewards, to the Honour of our great Benefactor, and the Good of our Fellow-Creatures.

262. But it is an Injustice too ; since those Higher Ranks of Men are but the *Trustees* of Heaven for the Benefit of lesser Mortals, who, as *Minors*, are intituled to all their Care and Provision.

263. For though God has dignified some Men above their Brethren, it

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never was to serve their Pleasures, but that they might take Pleasure to serve the Publick.

264. For this Cause doubtless was, that they were raised above Necessity or any Trouble to Live, that they might have more Time and Ability to Care for Others: And 't certain, where that *Use* is not made of the Bounties of Providence, they are *Imbezzell'd* and Wasted.

265. It has often struck me with serious Reflection, when I have observed the great Inequality of the World; that *one* Man should have *such Numbers* of his fellow Creature to *Wait* upon him, who have Souls to be saved as well as he; and this not for Business, but *State*. Certainly

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poor Employment of his Money, and
a worse of their Time.

266. But that any one Man should
make Work for so many; or rather
keep them from *Work*, to make up a
Train, has a *Levity* and *Luxury* in it
very reprobable, both in Religion and
Government.

267. But even in allowable Services
it has an humbling Consideration, and
what should raise the Thankfulness of
the Great Men to him that has so
much better'd their Circumstances,
and *Moderated* the Use of their Do-
minion over those of their own Kind.

268. When the poor *Indians* hear
us call any of our Family by the Name
of *Servants*, they cry out, *What, call*
Brethren Servants! We call our *Dogs*
Servants, but never *Men*. The *Moral*

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certainly can do us no Harm, but may Instruct us to *abate* our Height, and *narrow* our *State* and Attendance.

269. And what has been said of their Excess, may in some measure be apply'd to other Branches of Luxury, that set *ill Examples* to the lesser World, and *Rob* the Needy of their Pensions.

270. GOD Almighty *Touch* the Hearts of our *Grandees* with a Sense of his *Distinguish'd* Goodness, and that true End of it; that they may better distinguish themselves in their Conduct, to the Glory of Him that has thus liberally Preferr'd them, and the Benefit of their fellow Creatures.

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OF REFINING upon other MEN'S ACTIONS or INTERESTS

271. This seems to be the *Master-Piece* of our Politicians : But no Body shoots more at *Random*, than those Refiners.

272. A perfect *Lottery*, and meer *Hap-Hazard*. Since the true Spring of the Actions of Men is as *Invisible* as their Hearts ; and so are their *Thoughts* too of their several Interests.

273. He that judges of other Men by himself, does not always hit the Mark, because all Men have not the same Capacity, nor *Passions* in Interest.

274. If an *able* Man refines upon

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the Proceedings of an *ordinary* Capacity, according to his own, he must ever miss it: But much more the ordinary Man, when he shall pretend to speculate the *Motives* to the Able Man's Actions: For the Able Man deceives himself by making t'other wiser than he is in the Reason of his Conduct; and the ordinary Man makes himself so, in presuming to judge of the Reasons of the Abler Man's Actions.

275. 'Tis in short a *Wood*, a *Maze*; and of nothing are we more *uncertain*, nor in any Thing do we oftener *befool* our selves.

276. The Mischiefs are many that follow this Humour, and dangerous: For Men *Misguide* themselves, act upon *false Measures*, and meet fre-

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quently with *mischievous Disappointments.*

277. It excludes all *Confidence* in Commerce; allows of no such Thing as a *Principle* in Practice; supposes every Man to act upon other Reasons than what appears, and that there is no such Thing as a *Straightness* or *Sincerity* among Mankind: A Trick instead of Truth.

278. Neither, allowing Nature or Religion; but some Worldly Fetch or Advantage: The true, the hidden Motive to all Men to act or do.

279. 'Tis hard to express its *Uncharitableness*, as well as *Uncertainty*; and has more of *Vanity* than Benefit in it.

280. This Foolish Quality gives a

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large Field, but let what I have said serve for this Time.

OF CHARITY

281. Charity has various Senses, but is *Excellent* in all of them.

282. It imports; first, the *Commisseration* of the Poor, and Unhappy of Mankind, and extends an *Helping-Hand* to mend their Condition.

283. They that feel nothing of this, are at best not above *half* of Kin to Human Race; since they must have *no Bowels*, which makes such an *Essential* Part thereof, who have no more Nature.

284. A Man, and yet not have the Feeling of the *Wants* or *Needs* of his own Flesh and Blood! A *Monster*

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rather ! And may he never be suffer'd to propagate such an unnatural Stock in the *World*.

285. Such an Uncharitableness *spoils* the best Gains, and two to one but it entails a Curse upon the Possessors.

286. Nor can we expect to be heard of God in our *Prayers*, that turn the *deaf Ear* to the Petitions of the Distressed amongst our fellow Creatures.

287. God sends the Poor to *try* us, as well as he tries them by being such : And he that refuses them a little out of the great deal that God has given him, *Lays up Poverty* in Store for his own Posterity.

288. I will not say these Works are *Meritorious*, but dare say they are *Acceptable*, and go not without their

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Reward: Tho' to Humble us in our Fulness and Liberality too, we only Give but what is given us to *Give* as well as use; for if we are *not our own*, less is *that so* which God has intrusted us with.

289. Next, CHARITY makes the *best* Construction of *Things* and *Persons*, and is so far from being an evil Spy, a Back-biter, or a Detractor, that it *excuses Weakness, extenuates Miscarriages*, makes the *best* of every Thing; forgives *every Body*, serves *All*, and hopes to the *End*.

290. It *moderates Extreams*, is always for *Expediences, labours to accommodate Differences*, and had rather *Suffer* than *Revenge*: And so far from Exacting the *utmost Farthing*, that it

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had rather *lose* than seek her Own *Violently*.

291. As it acts *Freely*, so, *Zealously* too; but 'tis always to *do Good*, for it hurts *no Body*.

292. An *Universal Remedy* against Discord, and an *Holy Cement* for Mankind.

293. And *lastly*, 'Tis *Love to God and the Brethren*, which raises the Soul *above* all worldly Considerations; and, as it gives a *Taste* of Heaven *upon Earth*, so 'tis *Heaven* in the Fullness of it hereafter to the truly Charitable here.

294. This is the *Noblest Sense* Charity has, after which all should press, as that more Excellent *Way*.

295. Nay, *most Excellent*; for as *Faith, Hope and Charity* were the

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more Excellent *Way* that Great Apostle discovered to the *Christians*, (too apt to stick in *Outward Gifts* and *Church Performances*) so of that better *Way* he preferred *Charity* as the *best Part*, because it would *out-last* the rest, and abide for ever.

296. Wherefore a Man can never be a true and good *Christian* without *Charity*, even in the lowest Sense of it: And yet he may have that Part thereof, and still be none of the Apostle's *true Christian*, since he tells us, That tho' we should give all our Goods to the Poor, and *want Charity* (in her other and higher Senses) *it would profit us nothing*.

297. Nay, tho' we had *All Tongues*, *All Knowledge*, and even *Gifts of Prophesy*, and were *Preachers* to

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others; ay, and had Zeal enough to give our *Bodies to be burned*, yet if we wanted *Charity*, it would not avail us for Salvation.

298. It seems it was his (and indeed ought to be our) *Unum Necessarium*, or the One Thing Needful, which our Saviour attributed to *Mary* in *Preference* to her Sister *Martha*, that seems not to have wanted the lesser Parts of Charity.

299. Would God this Divine Virtue were more *implanted* and *diffused* among Mankind, the *Pretenders* to *Christianity* especially, and we should certainly mind *Piety more than Controversy*, and *Exercise Love and Compassion instead of Censuring and Persecuting one another in any Manner whatsoever*.

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